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The Missionary survey

THE MISSIONARY SURVEY

R. A. LAPSLEY, D. D., Editor-in-Chief. SARAH L. VINSON, Managing Editor

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Banner Subscriptions

Lexington, Va., leads, with Bluefield, W. Va., a close second

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The largest single list of subscribers sent in for the Missionary Survey during the recent "Survey Week" came from Lexington, Va. This list of 111 names, 35 new ones and 76 old ones, was sent in by Mrs. Horace Lackey. This church has a membership of between 750 and 800, and we are hoping that the subscribers to the Survey will soon be increased enough to place that church on our Honor Roll.

But Mrs. Lackey had a very close second in the Bluefield, W. Va., church—106 subscribers, 42 new ones and 64 old ones. We would like to give the name of the splendid worker who sent in such a large list, but she did not sign her name. We should think that in connection with such a good report one would be mighty proud to sign her name. This church has a membership of around 550, and a few more subscribers would place it on the SURVEY HONOR ROLL.

Some of the other churches have made equally as good records as these, but in this small space mention cannot be made of them all at one time.

IS THERE ANY CHURCH WHERE THE SURVEY IS IN EVERY HOME?

The Missionary Survey is the only church-owned magazine published by the Southern Presbyterian Church.

It is the official voice of the General Assembly.

It is full of interesting items about our work and workers at home and abroad.

OUR SLOGAN: The Survey in Every Home of the Southern Presbyterian Church

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THE SURVEY HONOR ROLL FOR JULY

ASHEVILLE, N. C. (ORA ST.)
DE QUEEN, ARK.
FRANKLIN, W. VA.
GREENVILLE, N. C.
JOHNS ISLAND, S. C.
LOCKHART, S. C.
NEWTON, MISS.
NORFOLK, VA. (FIRST CHURCH).
PROCTOR, TEX.

Page of Prayer

SPIRITUAL POWER AND HOW TO RETAIN IT

You cannot turn the mill
With the water that has passed,
Nor can you make it go
With water that won't flow;
And so it is with power:
You must use it—every hour,
And replenish the supply
As the hours hurry by!

WE THANK THEE:

For the wonderful outpouring of God's spirit on the land of John Hus. (Page 489.)

That the influence of the "witch doctor" has been overcome in the village of Lsandauda. (Page 500.)

For Muambo, the Lamplighter. (Page 522.)

For the large number of missionaries sent out from Synodical College, Missouri. (Page 549.)

WE PRAY THEE:

For the erection of several hospitals in the Congo. (Page 495.)

For more medical doctors to the Congo. (Pages 497-499.)

For a large attendance at the summer conferences.

For an endowment fund for the Oklahoma Presbyterian College. (Page 537.)

For the Growth of the Indian churches. (Page 538.)

RELIGION IN MOTION PICTURES.

The tendency in many motion picture films to treat religious observances, particularly the marriage ceremony, in a flippant way, making it the occasion for cheap comedy, has been called to the attention of the motion picture producers in a letter from the Federal Council of the Churches of Christ in America.

"No one," says the council, "would think of making a joke of patriotism or of loyalty and, surely, religion and such religious observances as marriage are entitled to the same respect. Concerning the tendency, now and then observed, to ridicule the Christian minister in films, we have also been asked to speak. We do so not in behalf of the ministers but as representing the great body of sentiment of the men and women of the churches of the land. These men and women owe too much to the churches and their ministers to be willing to sanction any influences which are contemptuous of them. We appeal to you to co-operate heartily in sustaining that spirit of reverence for the most sacred things in human experience on which the character and stability of our social life inevitably depend."—*New Era Magazine.*

INDIA'S TRANSITION.

One of our American workers in India writes: "The spirit of India becomes more restless each year. Crisis follows crisis in the social and religious life of the people. Female education, woman's suffrage, widow remarriage, intercaste marriage, intercaste dining and temperance are much discussed subjects. India has changed, is changing, and will continue to change until she becomes the great united people she ought to be. The opportunity was never greater for giving expression to Christianity of the New Testament type. We must not fail India in this time of transition."—*Missionary Review of the World.*

WORLD

CHRISTIAN PROGRESS IN THE PHILIPPINES.

One feature in the progress of the Christian Church in the Philippines which is now rapidly developing is an interdenominational theological seminary in Manila. It is proposed shortly to erect on a suitable site an adequate plant which will permit of the proper and greatly needed development of this union training center where the leaders of the future evangelical church throughout the islands will be taught under the same roof.—*New Era Magazine.*

JUST FOR INSTANCE.

Do you know:

That the Mormon Church has built or purchased chapels for its service in many of our principal cities?

That it has "planted" its members as singers in the choirs of churches of various denominations? A Mormon elder was, until recently, choir leader in a Methodist Church at Hoboken, N. J. There have been other cases of this sort.—*The Christian Statesman.*

JAPAN'S NEW RELIGION.

Dr. Edwin E. Slosson declares that a form of Shinto faith called "Omoto-Kyo," or "The Fundamental Faith," is gaining great prestige in Japan, in spite of government opposition. As with Christian Science a woman was the founder. It is described as a combination of Shinto, chauvinism, megalomania and mesmerism. It emphasizes faith healing, but

NOTES

does not recognize Christ; communism, nationalism, millennialism and mysticism are characteristic teachings. It issues a monthly magazine and a well edited daily.

The founder of the cult was a poor rag picker, the widow of a drunken carpenter and mother of eight children, who died in 1918, leaving 10,000 volumes of manuscript (it is claimed) describing her visions, much of which is illegible or incomprehensible. The following is a brief summary of this religion:

Japan is the divine country. All lands are now in the control of demons. Modern civilization is based on selfish individualism which must be displaced by communism. One of the great gods is soon to appear and establish his reign of peace following a day of judgment in 1922.

Although founded by an illiterate woman, the cult is being developed by trained and intellectual leaders, who are its theologians and organizers. The Osaka *Taissi Nichinichi* has been purchased for the spread of the doctrine. Allegations are made in some quarters that Omoto-Kyo is the scheme of militarists, who plan to use it to promote their ambitions.—*Missionary Review of the World.*

SUNDAY OBSERVANCE.

Governor Sekiya, of Shizuoka Prefecture in Central Japan, told Dr. Frank L. Brown at a meeting of World's Sunday School Convention delegates that at a recent conference of governors he had proposed that Sunday hereafter in Japan should be observed as a day of worship and religious instruction. This proposition was approved by the governors and is now before the Japanese Cabinet.—*Exchange.*

HOMELESS NESTORIANS.

Thirty thousand Assyrian Christians are all that are left of 200,000 who lived in the mountains round about Urumia plain when the war broke out. Driven from their homes, their patriarch dead, with nowhere to go, they are being herded by the British government under guard in the Tigris Valley. The British hoped to take them back eventually to their own district, but have failed so far to accomplish it. Great Britain would like to have the United States provide a refuge for them, and a proposal has been made to transfer them to Canada. They are a mountain-loving people, and in the hot lowlands of the Tigris they are ill and homesick. No one seems to know what to do with them, and unless some philanthropic, statesman-like mind undertakes a solution of the problem, these 30,000 Christians must remain in lower Mesopotamia, probably the most forlorn people in the world to-day.

A NEW MISSION TO INDIANS.

The National Indian Association has been in existence for forty-one years. Its aim is to start mission work among tribes of Indians where no other Christian body is working, and when the work is fully established and the needed buildings are erected, to transfer the station to the permanent care of a denominational mission board. The association has done this frontier work in fifty-two tribes and parts of tribes, and has erected sixty-two buildings.

A new station was opened the past year among the Chippewas and Crees of Montana. A mission cottage and chapel have been put up, and a "fresh air" room equipped for the use of sick Indians who need special medical attention from the missionaries.—*The Continent.*

EDITORIAL

A NEW EDITOR FOR "THE MISSIONARY SURVEY."

CUPID seems to have a spite against the Publication Committee or else the male bipeds think they have a "safe bet" when they capture a young woman from our staff. We announce the marriage on May 26th of Miss Mary R. Porter, the talented editor of THE SURVEY and *Onward*. She is the twenty-ninth young lady we have "married off" in the last few years and we are not supposed to be conducting a matrimonial bureau.

We shall not lose Miss Porter entirely, as she has promised to retain the editorial direction of *Onward,* so the readers of this live journal will recognize an old friend under the new name, Mrs. William Rankin.

We count ourselves fortunate indeed in securing as managing editor of THE MISSIONARY SURVEY Miss Sarah Lee Vinson, of Atlanta, Ga. Miss Vinson brings to THE SURVEY a varied experience in publication work and a lively interest in the program of our Church. For five years she was assistant editor of one of the well known Orange-Judd publications, with headquarters in Atlanta. The publications of this firm stand at the head of the agricultural journals of America and Miss Vinson was in intimate touch with both the editorial and circulation departments, so the details of getting out THE SURVEY and promoting its circulation will be quite familiar to her. For two years Miss Vinson was at the University of Florida, holding the position of agricultural editor and instructor in journalism, a position she filled with credit to herself and the university. For several years her heart has turned to church work, where she felt her efforts would count more effectively for the kingdom, and she therefore joined our editorial staff with pleasure and has taken up her new duties with an enthusiasm that promises much for the betterment of THE SURVEY.

We present Miss Vinson to the large family of SURVEY readers as a very valuable addition to our working force and we bespeak for her the kindly consideration that has always been shown her predecessors.

R. E. MAGILL, *Secretary.*

GENERAL ASSEMBLY NOTES.

THE Assembly of our Church, which met in St. Louis in May, contained more "first-timers" than is usually the case and they were therefore conservative in handling all matters of new legislation and yet they passed some constructive and progressive measures. Their conservatism was shown in the "short shrift" they made of the proposals made by an Ad Interim Committee that the Systematic Beneficence Committee be given power to nominate its own mem-

bership, all the Executive Secretaries, all members of the Executive Committees, and that it sit through the Assembly ready to act in an advisory capacity. These proposals went out by overwhelming majorities as did another Ad Interim report which proposed consolidating the work of the Four Executive Committees at one point and in hands of one committee. The proposal to give the Systematic Beneficence Committee the right to call for 3 per cent. of the receipts of the previous year for an expense budget (equal to about $150,000) was also stricken out and a budget of $60,000 was fixed for next year and the Assembly reserve its right to fix the expense budget for the future.

The progressive mind of the Assembly was shown in their approval of a budget of $4,500,000 for Benevolences for 1922-23 and an increase of $250,000 per year for the two years following. They also approved plans for beginning a campaign on April 1, 1922, for a special equipment budget of $5,000,000, this amount to be raised in three years. The approval of these two financial campaigns gave evidence of a large faith, as it was realized that the financial stringency which is affecting the South so acutely will make it extremely difficult to secure large sums of money for Church purposes during the next four years.

The record of gifts last year and the advances made in every department of the Church work encouraged the Assembly to challenge the membership with a big financial goal and worthy spiritual objectives.

The following tabulation shows the remarkable advance made by our Church during the last year. The figures are from summaries made for the Assembly minutes:

STATISTICAL SUMMARY FOR YEAR 1920-21.

Ministers enrolled	2,026	13*
Churches enrolled	3,476	73*
Elders reported	13,395	476*
Deacons reported	14,220	755*
Added on profession	24,369	3,726*
Added by letter	21,889	2,116*
Total membership reported	397,058	20,541*
Total Sunday-school enrollment	370,840	12,992*
Added to Church from Sunday school	13,917	1,796*

CONTRIBUTIONS—BENEVOLENT AND CURRENT EXPENSE.

Foreign Missions	$1,153,629	$ 44,871*
Assembly's Home Missions	536,836	129,184*
Synod's Home Missions	207,085	25,941*
Presbytery's Home Missions	454,216	140,177*
Congregational Home Missions	238,849	23,157*
Christian Ed. and Min. Relief	968,955	621,334*
Schools and College	879,744	158,158*
Sabbath School Extension	100,028	5,136*
Bible Cause	26,099	3,164*
Orphans' Homes	373,109	12,332†
Miscellaneous contributions	955,682	493,989*
Total Benevolent Offerings for Church Causes	$4,938,550	$1,238,790*

*Gain for year.

†Loss for year.

		Gain over last year.
Per capita gifts for Benevolences	$ 14.98	$ 3.12
Pastors' salaries	2,557,002.00	370,947.00
Congregational expense	3,673,657.00	784,349.00
Total gifts for all Causes	12.124,891.00	2,888,055.00
Per capita gifts for all Causes	30.53	6.01

Every really able man considers his work, however much admired, as far short of what it should be.—*Emerson.*

OPPOSITION TO BETTER SCHOOLS.

ALL friends of better educational advantages for the children of America have been mystified at the stubborn opposition and adroit attempts that have suddenly developed against the Towner-Sterling bill now pending in Congress, which proposes the creation of a Department of Education, with a secretary in the Cabinet and large appropriations for aiding the public school systems of the States, all monies to be distributed and used under properly safeguarded state laws. So important is the proposed legislation in removing the stigma of illiteracy and stabilizing all that is best in our civilization through a better educated electorate, that the Towner-Sterling bill has received endorsements at the hand of a larger group of educators, civic, educational and church organizations than was ever given a similar proposal.

It is worthy of investigation therefore why a bill of such untold possibilities for good should have aroused a subtle opposition that seems about ready to compass its defeat.

The following statement from Dr. Sidney A. Weston gives the true service of this sinister opposition, and all Christian citizens should let their Congressmen and Senators know that the opposition of the Catholic Hierarchy is a positive proof that public welfare demands the passage of the Towner-Sterling or a similar educational bill. Dr. Weston's statement follows:

THE OPPOSITION OF THE CATHOLIC CHURCH LEADERS.

The situation brings the issue squarely to a head. Why is there opposition to the movement to give education its proper place in the Government of the United States? Why is there any material opposition to a measure which educators almost unanimously favor as of vital importance to the public school system, the recognized bulwark of American democracy? What is the main source of the opposition?

Practically all the opposition comes from the hierarchy of the Roman Catholic Church. Persistently and continuously it has opposed the movement for a Department of Education in the Federal Government. We quote from a recent issue of *Zion's Herald* part of a communication with the letter head of "The National Catholic Welfare Council, The Hierarchy of the United States," addressed to "Dear Reverend Father," as follows:

"We are communicating with 5,000 societies of Catholic men to urge that they be prepared for action; that they be prepared upon notice from us to wire their Congressmen as societies and to have individual members and the friends of members, non-Catholic as well as Catholic, also wire protests to their political representatives in Washington.

"We earnestly request that you bring our statement to the attention of influential persons, especially non-Catholics, that they may be ready to send protests to their Congressmen. We request that no protest be sent either from yourself or your friends until you receive definite word from us The effectiveness of a protest is in its opportuneness. We will let you know by telegraph or letter.

"Such protests, either from yourself or others, should be based on the dangers which the Smith-Towner Bill involves for public education; the heavy, unwarranted increase which it will mean in public taxes, and the unjust and unequal distribution of those taxes. No reference should be made to the danger which it holds for our Catholic schools, or for any specifically religious interest."

Another later communication from the same source has the following significant paragraph:

"It should further be noted that other measures are now under consideration by the leaders in Congress which may obviate the need of opposition to the Towner Bill. Should the McCormick Bill, *c. g.*, be passed and the Department of Public Welfare be established, the Bureau of Education would simply be transferred from the Department of the Interior to the Department of Public Welfare; it would not be erected into a separate department. In that case, the situation would practically be what it is at present.

"You are therefore requested most earnestly to desist from further protest until developments in Congress either make it clear that opposition on our part is not needed, or indicate the line on which such opposition if needed should be conducted.

These communications show the determined opposition of the Catholic Church to the Towner-Sterling Bill, and its acceptance of the bill for a Department of Public Welfare because it clearly defeats the movement for a Department of Education.

Why is the Catholic Church opposed to this movement? A reading of the Towner-Sterling Bill for a Department of Education shows nothing inimical to the educational interests of the Catholic Church. The existing status of the parochial school is not altered and the states are left absolutely in control of their own public school systems, without any Federal interference. The only other explanation of their hostility to this measure is that suggested by the editor of *Zion's Herald*, namely, opposition to free public education as inimical to the authority of the Roman Catholic Church.

THE CRUCIAL QUESTION.

Two questions face us. Is the present administration at Washington going to yield to the domination of the Roman Catholic Church in the face of such a solid wave of public opinion for this educational measure from the friends of the public school? We have shown that the transfer of education to the Department of Public Welfare is an evasion of the issue and a defeat of the wishes of a large body of public school and Protestant Christian educators. The decision rests squarely with the President and Congress of the United States, and the people will hold them responsible.

The other question is, is the Protestant Christian Church going to make its voice heard in defence of the public school system at this critical time? There is no occasion for compromise or room for evasion. The advancement of the educational interests of our girls and boys through the free public school, which is the foundation of our democracy, must have the right of way over every other national interest. Let us say so in no uncertain tones.

THE RESURRECTION OF JOHN HUS.

R. A. LAPSLEY, D. D.

FIVE hundred and six years ago in this month of July (July 6, 1415) one of the great crimes of history was perpetrated in the market place of the city of Constance, Germany. John Hus, the Bohemian reformer, was led out into the public square, fastened to a stake, faggots piled around him, and the torch applied—the "pale, thin man, dying with the same courage and devotion with which he had lived and preached the gospel."

Then followed more than three hundred years of bitter persecution, in which the Church that Hus had founded was buried beneath an avalanche of cruelty and oppression. In the year 1781, Joseph II of Austria, "the only good Hapsburg," issued an Edict of Toleration, and the Protestant Church of Bohemia, which all men thought to be dead and buried, sprang to life again. In an incredibly short space of time, 50,000 Bohemians avowed themselves Protestants, reopened their meeting places, and renewed the preaching of the pure gospel of Christ. While this Edict of Toleration was hedged about with all manner of restrictions, the evangelical Church of Bohemia slowly grew, until it reached 175,000 members.

The close of the World War and the formation of the Republic of Czecho-Slovia brought about extraordinary changes of every sort. Under the guidance of the spirit of God, the ferment and unrest of the new age has taken the form of a great religious revival in Bohemia. The spirit of John Hus is abroad in the land of his martyrdom, the sturdy old reformer has risen again, and the men of his faith are being multiplied a hundred thousand-fold.

"The Bohemian Brethren Evangelical Church" is increasing with extraordinary rapidity—"the Lord adding to the church daily of such as should be saved."

A representative of the Bohemian Reformed Presbyterian Church, Rev. Lósa, of Pittsburgh, Pa., in a most interesting address before our Assembly, told the story of the wonderful work of God now going on in his native land. He said for example, that the church in Tilsen, Bohemia, increased from 450 to 14,000 in 14 months. The church in Zizkov (a suburb of Prague) has received since January 1, 1921, 4,000 members.

The religious interest shows itself in nothing so much as in the extraordinary hunger of the people for the word of God. Colporteurs of the British and Foreign Bible Soeiety sell out their stock of Bibles, whieh was expected to last them three months, in one or two weeks, and eannot get new stock.

The influence of this movement is strongly felt inside the Church of Rome. There has been a secession from the Roman Catholic Chureh of 144 priests, who have been followed by 800,000 adherents. While a great majority of the Bohemian nation still belong to the Roman Catholic Church in a formal way, yet inwardly they have lost all connection with that faith. Last June at the first general municipal elections throughout the republie, in which all men and women of age took part, the Catholic political party ealled "strana lidova," although well organized received only 8 to 9 per eent. of all votes.

Mescalero sends us this heart to heart talk from "Sunday man" with one of our mission workers; Sunday man, like his wife Sallie, speaks English, and the eonversation, beginning with erops, the weather, etc., turned on their reeent visit to San Carlos, Arizona. Sunday man is quoted direct: "The Indians in San Carlos are elean, well dressed and have their hair eut short and go to chureh. The Indians in Fort Apache are very poor, wear no clothes, hair eomes down over their shoulders and they are not clean like San Carlos Indians—do not go to church and know nothing about the Jesus Road. I told them, 'You let Jesus take you and then he gives you his Holy Spirit and makes you walk straight in his Road,' but they do not understand. I told them, 'When I let Jesus take me he made me walk straight like this' (making a straight mark in the sand). 'Before that I walked in eross roads, lying, stealing whiskey,' (here he made crooked lines with his stick), 'but when Jesus took me he took it all away,' (erasing everything), 'no lying, no stealing, no whiskey, no nothing, just straight like this.' (Again the straight line in the sand.) 'I pray, get up; I pray, dinner; I pray, sundown. God knows me.'"

This is Sunday Man's way of saying what the poet says in these lines:

"We kneel, how weak! We rise, how full
of power!
Why, therefore, should we do ourselves
this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless
be,
Anxious or troubled, when with us is
prayer,
And joy and strength and courage are
with thee?"

FOREIGN MISSIONS

Rev. S. H. Chester, D. D., Editor

Box 330, Nashville, Tenn.

Monthly Topic---Signs of the Times.

IT IS doubtful whether there has been any time since those days when the earth was filled with violence through the wickedness of men and no remedy could be found except to bring that dispensation to a close by a sweeping destruction of the apostate race, when the general world situation presented a darker aspect than it does at the present time.

In the north of China the most appalling famine, involving the largest destruction of human life ever caused by a single famine, has been prevailing through the winter and has scarcely been checked in its ravages up to the present time. There is no Chinese government capable of dealing with this or any other serious problem. In Peking there is the frame work of a republic filled in with a full quota of officials who, as a matter of fact, are not governing China at all, but whose occupation is almost wholly that of looking after their official emoluments. There is a National Army, so called, which is in no true sense of the word an army, but only a band of uniformed bandits chiefly engaged in robbing the country they are supposed to protect.

At Canton, in South China, there is an opposition government, which also maintains a so-called army, and is supposed to be at war with the Peking Government. The armed forces of these two governments, however, although they have been lined up against each other for over two years, have never come into collision. They never will come into collision if their leaders can prevent it, because that would put an end to the lucrative business of collecting revenue for their personal enrichment.

Over against China thus rendered helpless by the corruption of its leaders, stands Japan, armed to the teeth, with all its governmental machinery and its military organization in the highest state of efficiency, and apparently waiting for such a situation to develop in the rest of the world as will make outside interference impracticable, to march in and take possession of the natural resources of the whole of China for exploitation in her own interests, as she has already done in the province of Shantung.

As for Japan herself, so far as her present rulers are concerned, the moral conditions revealed in her treatment of Korea and Manchuria are not such as to promise any beneficent result to follow her securing a dominating influence in China or elsewhere.

In Central and Southeastern Europe, both present conditions and future prospects are so appalling that one shrinks from even thinking about them and still more from attempting to describe them

There is the great Soviet Republic of Russia, with its 180,000,000 people, only twenty per cent. of whom can read and write, and a very large proportion of whom are either entirely irreligious or believers in a very corrupted form of Christianity. The despotic rulers of this so-called republic are notoriously anti-religious, proclaiming their belief that the best thing they could accomplish for Russia and the rest of the world would be the total destruction of Christianity in any form. Meanwhile vast numbers of the Russian people are perishing daily from the pestilence and starvation which

are the direct result of the country's misgovernment.

In what was formerly the Empire of Austria-Hungary the situation is at present most interesting, but also most distressing. That empire was built up by conquest at successive periods of outlying provinces, which in the process of being assimilated suffered much oppression at the hands of the parent government, as the result of which racial and national hatreds were generated, which, after several centuries of suppression, are at last having an opportunity to manifest themselves. The empire as thus built up was never welded into a real political unity. It was only held together by the military power of the Hapsburg Monarchy, and when that power was broken it fell to pieces and out of the debris there were set up by the Paris Conference the republics of Austria, Czecho-Slovakia and Hungary and the kingdom of Jugo-Slavia. Great hopes were entertained by optimistic people of the benefits that would accrue to these liberated countries and to the rest of the world as the result of their deliverance from Austrian oppression.

Under the Austrian-Hungarian Empire, however, which was an economic, though not a political unity, they all had access to the coal and iron and food supplies and other natural resources which were to be found in any part of the empire, and the people in all these countries had something to eat and wear.

The situation to-day is that no one of them possesses all the natural resources necessary to sustain a nation's life. Each one of them is jealous of and antagonistic of all the others. Consequently they have erected all sorts of economic barriers, and even lined up standing armies on their frontiers, making practically impossible any such interchange of products as is necessary to supply their respective needs. The consequence is that their factories have been closed for several years, so that now they have no clothes to wear except rags, and they are all starving together. As for Austria itself, without foreign charitable relief, in a few years more than half its population would be actually exterminated by famine.

Time fails to speak of the million of children in Germany dwarfed and diseased by starvation and only kept alive by foreign food relief; of the horrors of Turkish cruelty in Armenia which seem destined never to end until that nation is utterly destroyed; of impending bankruptcy followed by revolution in France; of the British Empire shaken to its center by labor troubles and Ireland reduced to a shambles.

In our own country nothing approaching the distressing industrial conditions of Central Europe as yet exists. Nevertheless, on account of the closing of our European markets millions of our own industrial workers are unemployed, our farmers are threatened with bankruptcy, and unless greater wisdom is given our rulers than seems to have been given them as yet, the near future holds the prospect of the hardest of hard times our country has ever known.

If one thing has been demonstrated more absolutely than another it is that there is no help for this world situation in present day politics and diplomacy. The situation itself is largely the result of present day politics and diplomacy. The only thing that will ever make a better world for us and our children is the bringing to bear upon politics and diplomacy and upon the industrial and social life of the world the influence of the gospel of Jesus Christ. So long as human society is organized and the attempt is made to conduct it, either socially, industrially or politically on the principle of competition, there will be no end of strife and of the evil consequences of strife in the affairs of men. There can be no end of war because competition is itself only another name for war. Human society must be organized and conducted on the principle of love and cooperation expressed in the Golden Rule before we can hope to have permanent peace on earth, and the happiness and prosperity of which this peace is the indispensable condition.

As we view the matter from this standpoint, what are the signs of the times? We believe the indications are that a new spirit is taking possession of the Church of Christ and a new sense of its responsibility in connection with its great world problem.

The temporary collapse of the Interchurch Movement does not invalidate this statement. That collapse was due to some unwise measures that were adopted as the result of over-enthusiasm. The movement itself was by no means an entire failure. It accomplished some very valuable results, and the very existence of the movement illustrated the revolutionary change that has occurred within th past quarter of a century in the Church's missionary interest and in its attitude towards its task of world evangelization. In many respects, which there is no space to enlarge upon, it seems to us that never before in the history of the Church was the outlook anything like so hopeful as it is to-day that some people now living may live to see the practical completion of that task.

After that task is completed there will still remain the greater task of world-Christianization, which is an altogether different proposition. We hope to be able to follow this editorial with another on that subject in the August number of THE SURVEY.

FOREIGN MISSIONS AT THE GENERAL ASSEMBLY.

BEFORE this number of THE SURVEY is issued our readers will have seen full reports in all our church papers of the proceedings of the General Assembly, including the full text of the report of the Standing Committee on Foreign Missions. We need not, therefore, reproduce any of these reports here. It is perhaps sufficient to say that the report of the Standing Committee was adopted by the General Assembly substantially as presented and with practical unanimity, and that it was fully sympathetic towards the Executive Committee of Foreign Missions as shown in the fact that no criticism of the year's work was embodied in the report, and that every recommendation made to the Assembly by the Executive Committee in its annual report was substantially adopted.

In response to one overture that was sent up to the Assembly, charging the committee with extravagance, and asking that the Assembly order the committee to conduct the work with more economy, which charge was rather strange, in view of the fact that the committee's expense account for administration was less than 5 per cent. of the year's receipts, the Assembly adopted a recommendation to the Committee of Foreign Missions and all the other committees that they conduct their work "as economically as possible." This, of course, is what they had been doing all the time.

The program of Foreign Mission meetings for Friday night, and Monday and Tuesday mornings was carried out, and the addresses delivered by Dr. Smith, Dr. Reavis, Dr. Williams and Dr. Vance, and a number of our foreign missionaries who were present, were full of inspiration, and made a profound impression on the Assembly.

The Assembly was so impressed by Dr Vance's address that he was requested by special resolution to furnish a copy of it for publication in pamphlet form.

One interesting item in the Standing Committee's report was the nomination of Mr. W. H. Raymond for re-election as a member of the committee, in connection with which a special resolution of thanks to Mr. Raymond and appreciation of his twenty-five years of service on the committee completed at this meeting of the Assembly, was adopted by a unanimous rising vote.

A BRAZILIAN ARCHBISHOP'S PASTORAL LETTER.

WE CALL attention to the pastoral letter of the apostolic archbishop of Marianna, in the State of Minas, Brazil, published in this issue of THE SURVEY. Our purpose in publishing the letter is simply to give our readers what we think cannot be questioned as being a representative illustration of the character of Brazilian Romanism, which, as has often been pointed out, is widely different in many respects from the Romanism that we know in this country, which has been modified by centuries of contact with Protestantism in this country and in Great Britain. It is because of this peculiar character of Brazilian Romanism that we have no question whatever of the propriety and duty of doing what we can to bring to the Brazilian people a better type of Christianity than the one that is represented in the archbishop's letter.

What would be thought of any Protestant minister in this country who would, either by voice or pen, launch such a tirade against the Romish Church in this country as the archbishop has done against our Protestant Church in his letter? This phase of the matter needs no further comment.

The archbishop truly says that our Protestant efforts in Brazil have been "repelled both by insults and reproaches on the part of the people." This has been true at the beginning of Protestant work everywhere in Brazil that it has been opened up, and the archbishop might have added the words "physical violence" to his statement, which would be in accordance with the facts at a great many places.

There is a second installment of this letter, which we may decide to publish in our next number, dealing with the political aspects of Protestant work in Brazil as seen by this representative official of the Romish Church. The whole letter was too long to publish in one number of THE SURVEY.

CHINA AND JAPAN

PERHAPS the most masterly discussion of the international relations of China yet published is contained in the work—"China—An Interpretation," by the late Bishop J. W. Bashford. In the sixteenth chapter of this book he discusses the relations of China and Japan, concerning which he makes this statement: "Japan must either conquer and govern the Chinese, or else she must treat China as one neighbor should treat another, and thus win her friendship, her trade, and in time of need, her support."

He then proceeds to demonstrate that the only wise and safe course for Japan is to pursue the latter of these courses. He answers very thoroughly the contention that the political control of China by Japan, giving freedom of colonization as well as control of industrial development, is necessary for Japan's own growth and development. He shows by reference to unimpeachable authorities that there is ample unused territory in Japan itself and in her present island dependencies to provide for the maintenance, under a proper and intelligent modern management, of at least double Japan's present population. The main consideration in this regard, however, is that Japan, in case she does not cripple her resources and divert the energies of her men in military operations, has a prospect of becoming the industrial and commercial leader of the Far East, as Great Britain has been of the Atlantic basin, and in this way providing for the maintenance of an increased population within her own borders.

He also shows that Japan is now in no

financial condition for the heavy military expenditures which her political control of China would demand. She has all that she can handle in that respect to take care of her present enterprises in Korea and in Formosa. The adoption of a military policy such as would be necessary to maintain the over-lordship of China would involve a tax rate that would impoverish the Japanese beyond the point of endurance.

Again, the career of militarism demanded by the attempt to control China politically would result ultimately in the downfall of Japanese civilization. On this point Bishop Bashford calls attention to the axiom laid down by Lord Bacon, namely: "Any nation which gives itself definitely to war may become for the time being a great military power, but in so doing destroys the foundation of a permanent existence." In proof of this he cites the histories of Greece under Alexander, of Rome under the colonizing emperors, of Spain in her period of conquest and of France under Louis XIV and under Napoleon. "This," says Bishop Bashford "is because the permanent maintenance of armies not only drains the financial resources of a nation, but decimates the nation's manhood. We do well to remember that a greater than Bacon has said, "They that take the sword shall perish by the sword."

He also calls attention to the treaties between Japan and other nations, which would render impossible the carrying out of an aggressive military policy in China. The Western nations are committed to the "open door" policy, and they will certainly not sit idly by and see this policy negatived by any attempt on the part of Japan to establish her supremacy in China, with the possibility of closing the open door in the face of the Western nations.

We would recommend this great book of Bishop Bashford's, and especially the sixteenth chapter of the book, to those who wish to have a clear and comprehensive idea of the real situation as between China and Japan as regards their present and future relations. We would also recommend this chapter to any intelligent Japanese who are able to read English, as containing matter which it would be in every way desirable to have brought to the attention of those who are now in control of Japan's foreign policy, and who would be able to guide her in the right direction at this critical time in her history.

GOD'S PART IN CONGO TRAGEDIES.

By Rev. R. D. Bedinger.

TRAGEDY is the order of the day in this land. The heart has become sick and the head faint because of them.

Recently at sunset, when cycling home from town, the distressed cry of a man arrested me. He pointed to a sick son seated on the dirt veranda of a nearby hut. The body was hot with fevor, the lungs consolidated with pneumonia. The ground was torn where had kicked and squirmed in his agony. I said, "I will send a hammock to take him to the State doctor for treatment." The weak patient gave me a scornful look as he replied, "I will die rather than go to that hospital." Die he did that night.

Last Thursday night, at one o'clock, a heavy rap sounded on my door. Simultaneously, the familiar wail of the mourners smote the still air and I knew that Mushinga was dead. We had done all that we could for her, but our knowledge of medicine and disease is so limited. The State doctor, whom I had hurriedly called two days before, came several hours after we had buried her.

The face of our sentry, Kubinga, re-

flects the tragedy of his heart. One day his wife went to the river for water. A crocodile, greedily hungry for its prey, seized the unfortunate woman and plunged with her into the Sankuru. Now, Kubinga has the care of three motherless children.

Mwaluke, the widow of a Luebo evangelist who died with influenza in 1918, has come here in search of her half-brother and two half-sisters who are the slaves of the head chief of Lusambo. I gave her a note to the State judge asking him to permit her to redeem her kinsfolk. The result? The brother has been thrown into prison and the sisters ruthlessly thrust back into the hands of cruel Ilunga. The poor lad sought freedom from an irksome bondage; he gained a prison cell with a chain and lock around his neck.

Thus, tragedies, which seem inevitably a part of life here, might be multiplied In these, sickness, death, superstition, slavery, and injustice we trace God's curse for sin.

But there is a sense in which tragedy may be pregnant with divine blessing. We shall mention only three of many which our Congo Mission has experienced.

First, we recall the tragedy of young Lapsley's death. In the brief space of two years, in spite of fierce hardships, burning fevers, and a hostile climate, this gifted young Alabamian with the assistance of the intrepid Sheppard had explored the length of the Kasai River and at Luebo had laid the foundation of what has turned out to be one of the most remarkable and fruitful missions in Africa. Then on the very threshold of this triumph his useful life was cut off. Why? It was a staggering blow. For a time the home Church seemed stunned. We once heard a minister say that he thought Lapsley did more for Africa by dying than he could have done by living. We know that for years our Assembly had longed to open a work in Africa, but there was no one to send until finally Sheppard, then Lapsley, volunteered. Even then there were doubters. But the news of Lapsley's tragic death fired an enthusiasm which has waxed ever greater with succeeding years. In less than three years twelve recruits had answered the challenge of his death. His martyrdom was God's call to the Church to rally to the support of the infant mission.

The second tragedy was the wrecking of our first steamer, the *Samuel N. Lapsley*, and the drowning of Mr. Slaymaker and twenty-three natives. This steamer was given by the children of the Church as a memorial to the sainted Lapsley. It was an absolute necessity. Luebo was practically cut off from its base of supplies nine hundred miles away. The State and trading boats had more business than they could handle. For a number of years the mission pleaded for a boat. Finally it came. But alas, it was not properly constructed for contending with the swift currents of the Congo and the Kasai. It was too long, too narrow and its engines were too small. The mission promptly informed the Church of the difficulties, urged the selling of this boat, and the buying of a better one. The response was slow. Therefore, God permitted the treacherous current at Kwamouth to capsize the boat, which became almost a total loss. The Church answered the call of this tragedy by promptly giving us the present *Samuel N. Lapsley*, the fastest steamer on the river, which for fifteen years has been a great blessing to missionaries and natives. It is our link with civilization. It is a mission station in itself. Many river outstations have been reached and hundreds of souls saved through its agency.

A third tragedy has recently taken place at Luebo in the destruction by fire of our one and only hospital. The loss is estimated at 10,000 dollars. But that is only a part of the story. The director of the Diamond Company near Luebo said to me, "This is not only an irreparable loss to your mission, it is a calamity to the entire district." What of the sick and dying among the 18,000 natives of Luebo? What of the 1,000,000 natives in that dis-

trict left destitute? What of the missionaries and their children?

How are we to interpret God's message in this tragedy? We missionaries must recognize more fully our utter dependence upon God. We have not trusted Him as implicitly as He demands. We search our hearts and confess our failure.

But has God no lesson for you, the Church at home? He called Lapsley home in order to arouse in you a deeper interest in the young mission. He sank the first steamer in order to stir you to provide a better and more practicable boat. He has allowed the Luebo hospital to burn in order to accomplish some purpose. What is this purpose? May we not discover it in the recital of certain facts? First, this mission existed twenty-five years without a single hospital. Second, it took nearly five years to build and equip the Luebo Hospital, and it is now no more. Third, our territory comprising 80,000 square miles and containing more than two million natives who are subject to the ravages of most frightful diseases is now wholly destitute of the blessings of a good hospital plant. Fourth, even when Luebo was supplied we had four other mission stations without hospitals. Fifth, fifty-two missionaries, and their twenty-two children, are compelled to work and live without the proper medical protection. Sixth, the cost of a hospital out here is comparatively small, from seven to ten thousand dollars.

I believe, although I admit that I may be prejudiced and therefore may be unable to rightly interpret God's purpose, that it is His will that out of the ruins of Luebo hospital there shall spring up not one, but five hospitals, one for each station. I believe that it is His will that each hospital shall be equipped with one physician and two trained nurses, that is an increase in our present medical force of four physicians and six nurses. What other purpose could He have had in permitting such a tragedy?

I believe, too, that your response is going to see His purpose fully realized. Your failure to do this will be a greater tragedy than any that has gone before. The Great Physician awaits your answer to His latest challenge.

Lusambo, March 1, 1921.

COME OVER INTO MACEDONIA AND HELP US.

REV. PLUMER SMITH.

AT TWO this morning Mr. Miller knocked at our door and asked if Mrs. Smith could go over and see if she could do anything for his wife. After half an hour, she came back and went to bed, but has been back and forth all day. Early this A. M. we started our fastest man, Kafombi, to Luebo for medi-

Luebo Hospital, recently destroyed by fire.

cal help. That is 120 miles away. He has made it there and back once from Monday morning to Saturday, 4 P. M. We hope that he may get there Wednesday night or Thursday morning. And we are hoping that Dr. King may be able to come at once, that he will have no case on his hands which he cannot leave. With his motorcycle he can get here in one day, or maybe two. If only we had had something like that here at our station so that we could have sent the word in more swiftly.

There is no one on the station who knows anything about medicine. It is true that Mr. Rochester took training as a nurse, but said that he is no doctor. Mr. Miller can fill a tooth quite well, but that does not make him an M. D. We have read all the medical books which we have, but they cannot diagnose the case. No one knows what to do.

We have prayed, we have supplicated that God would heal if it is His will and we still hope that it is His will. We can lean only on Him, there is none other. When the soldier boys went to France, we prayed that God would keep them, and yet were not doctors and surgeons also sent to heal the sick and cure the wounds? One of my classmates in college gave his life in that work. It seems to me that I have heard that one of the Mayo brothers went as a surgeon—one of America's most successful surgeons. That was proper and right. I remember the summer that I came to Congo, a Presbyterian minister asking me, "When all you young men and women get out there, will you have doctors to look after you?" I told him that there was one doctor on our mission, but that some of the stations were practically out of reach of his station. Then he said, "It is not right for our Church to send out her young men and young women without medical care." At present, there is only one doctor on our mission and we have five stations. How can he handle the situation unless our Church equips him with wireless, flying machine and a few other modern conveniences? Perhaps some may feel that we knew there were no doctors out here before we came, and that now it is up to us to grin and bear it. Were we only men that would be very good. There are traders scattered over this land living here and there, one man all alone, but few of them have brought their wives. My plea is for the misguided women who have followed us men out to this land and upon whom the burden falls so heavily.

For those women whom God in His Providence has called to labor for Him in Africa—my friends God has called them and He has blessed their labors to the salvation of souls. They are your sisters, flesh of your flesh, and bone of your bone. For these noble souls who have not counted the cost, I beg that you may send doctors to us, even though they may be your own brothers or even your own husbands. Do scarcely any of our young men study medicine?

During the summer that I first came to the Congo, I was talking to a young Presbyterian who was soon to finish in medicine. I tried to interest him in our work out here. When in answer to his question, I told him how much my annual salary would be, he smiled as he replied, "Why I will make that much every month." But I do not believe that he represents the medical profession. We have three Christian doctors now connected with our mission, two of whom are now on furlough. Another has had to give up the work through no fault of his. While at home on furlough, the doctors were so kind to us, many making no charge at all. One surgeon would take no pay and since my return has taken time to write me a letter to encourage us in our work. Another doctor to whom I broached the matter of pay said, "I'll wait till you get rich and then I will get a larger fee from you." Thought he was funny I reckon. His grandchildren will have gray hair by then. We all know the kind hearts that nerve them to their heroic services in all weathers and under all circumstances. How long did their strike last? Friends, they do not know

how to organize a strike. It's not in them even if they had the time.

Why is it that we do not have more volunteering for work in Africa? Is it that we have not presented the matter to them? Have we called for preachers too much instead of calling for doctors? Will you please bring the call to any you know who might be persuaded to come and serve God as a doctor in Congo? I have spoken of the needs of the missionaries who are working here in Congo. Please come and help to keep us in trim so that we may the better serve the Master.

Should any one reading this like any further information, the writer would be only too glad to answer any questions. If answering 10,000 questions would get us one more doctor, there are five missionaries on this station now who would only be too glad to answer them. May you consider this matter prayerfully.

Mutoto, Congo Belge.

HEALING ALL MANNER OF SICKNESS.

REV. PLUMER SMITH.

LAST week with no medical person on our station, we were brought face to face with what we were afraid at one time might be death. In our extremity we turned to our heavenly Father and He answered our prayers. Monday morning our fastest man was sent off to Luebo for assistance. Wednesday by 7 P. M. he had covered the 120 miles. Miss Farmer, a nurse on her way to Mutoto, started the next day and reached here Monday. But before she reached here God had heard and our friend (a lady missionary) was on the road to recovery. We sent another man off Tuesday to Lusambo, 90 miles away, where there is a state doctor. Our man got back here Saturday A. M. The state doctor at Lusambo had three patients at the time, one of them near death's door, so that he could not come. Our friend is now up and in a few days will be as well as ever.

We are glad that Miss Farmer is here, but many cases may come to her which would require the attention of a doctor. Christ's work was of three kinds: teaching, preaching, healing. Did he ever refuse to heal any one? We have our schools, we preach but sometimes we do not do much healing. If you have a toothache, do you call in a plumber to fill it? If you have appendicitis, do you call your pastor to operate on you? We who have been trained to preach know not the difference between "filaria" and a "trypanosome." The "ascaris" and the "ankylostomum" look like twin brothers to me. Malaria and relapsing fever are hard for me to distinguish.

I know Yaws when I see them or it. I prefer to call it them, as they are always in the plural, but how to cure them, or the prophylaxis is beyond me. Sometimes leprosy has me guessing. When the flu came through, the poor natives died like flies. No one knows how many did die. They called it "Katumukonki"—may we not ask him. The belief was that if you went into a man's house, saw him sick, asked him what it was and he told you that, then you would be sure to have it. But if you, when you saw that he was sick left in a hurry without asking him, that you would not have it. I suppose that they all asked him—they all had it.

There are some native remedies that are good, but they are mixed up with witheraft and fraud, so that it is hard to tell which is which. Also the fee is prohibitive. Some years ago one of our doctors was asked by the mission to investigate some of the native remedies, but up to the present he has been occupied with other duties and has not had the time to devote to this work. There is a vast field for some one to do something here.

If some one who is studying medicine will please give this matter prayerful consideration we will be so glad. Within one-quarter mile there are 500 people, within one mile 1,000 more, within four miles 2,000 more, within ten miles 10,000 more, or 13,500 within ten miles of us. With a motorcycle this ten miles could be made in one-half hour. But as our nearest doctor is a state doctor 90 miles away, who does very little work for the natives, I believe that your time would be taken up working with the people who would come in from a distance to be healed. They are beginning to learn that their old medicine men are fakes. As they learn that, they will come more and more to us for help.

When you finish in medicine where will you hang out your sign? May I beg you to hang it out at Mutoto, 1,200 miles from the West Coast of Africa and 400 miles south of the Equator, and take the Lord into your partnership with you.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

Mutoto, Congo Belge.

THE GOD NHUEMBIA.

REV. A. A. ROCHESTER.

ONE who has been here all these years may feel sometimes that he has a fair knowledge of native customs and superstitions, and for his own good something generally happens to knock his conceit to pieces. The writer, while itinerating last December, heard of the god Nhuembia, whose power and sway are acknowledged just twenty miles from Mutoto.

While the writer was at Lsandauda, the chief village of the Bakua Muxilu, the teacher in charge of the work in one of the suburbs was not allowed to beat a "ciondo," which is the substitute for a bell, so he used a horn in calling the people to church. He did not like this, because in all other villages "ciondo" are used, and also because of the superstition connected therewith and the god Nhuembia. The old chief did not like it, because the witch doctor was constantly at his door asking for offerings for the god. We were therefore asked to go at once and settle this palaver.

The witch-doctor said, the god Nhuembia has but one hand, one foot, one eye and one ear, and that his dwelling place is in a lake; he has never revealed himself, and that he can be approached only once a year, and in approaching him large offerings must be taken.

Just at this time the medicine man was asking for a girl, a goat and crosses made from copper to take to this god. With these gifts he would implore the god Nhuembia to reveal himself, and when he reveals himself, all the tribes will separate and return to the lands from whence they came, all foreigners would leave the Kasai, and when these things were done there would be no more sickness and death. The witch doctor also said the reason why the ciondo cannot be beaten is because it will disturb the rest of Nhuembia, and when he is disturbed he sighs and groans and if this continues he will send death among the people.

When we arrived in this village we called for the witch doctor, and told him we are going to beat the "ciondo" in spite of one thousand "Nhuembias." "No," he said, "this can't be done." We said, "If he could induce Nhuembia to reveal himself before the people we would pay him for his work." He insisted on getting pay beforehand, but we refused. He said, "Without some pledge his work can't be done." "How much will be enough for a pledge," said the chief. "One goat," said the witch doctor. The largest goat was caught and given. The witch doctor marched around several times, went to his house, got his medicines and came back

mumbling. After a time he said, "The good Nhuembia has refused to reveal himself. He seems to be afraid of some one." You can imagine the scene after this. How the people laughed and shouted at the witch doctor. Then said the old chief, "You must pay a fine for lying." This he did. He paid the fine—one copper cross.

The teacher was elated and called for his "ciondo." It was in the house of the witch doctor. It was brought and beaten. The people who had never heard a ciondo in that part of the village came in numbers, asking for Nhuembia and his faithful priest. We made them sit under the beautiful shade of the mango tree (the church shed being too small) and under that tree we preached Christ and him crucified to a crowd that was once under the spell and power of the witch doctor, but whose eyes were then opened to see the love and pity of a Saviour as contrasted with dread for their god Nhuembia.

We left the old chief smiling complacently, the teacher grinning, and the people laughing, and we believe no Nhuembia or medicine man will ever again prevent the beating of the ciondo in that section of the Bahua Muxilu's village.

Mutoto, March 12, 1921.

MISSIONARY ARRIVALS AND SAILINGS.

Arrivals:

From Brazil: Rev. and Mrs. W. M. Thompson: permanent address, 60 Washington Street, Lexington, Va.

From Korea: Dr. and Mrs. R. S. Leadingham, Miss Esther B. Matthews.

Sailings—

To Africa: Rev. and Mrs. C. L. Crane and Rev. and Mrs. Geo. T. McKee on S. S. *Finland*, from New York, June 25th.

To Brazil: Mrs. Kate B. Cowan on S. S. *Acolus* (Munson Line), from New York, June 8th.

To Japan: Miss Elizabeth O. Buchanan on S. S. *Asia*, from Vancouver, June 23rd.

A SAMPLE OF BRAZILIAN ROMANISM, BEING A PASTORAL LETTER FROM AN ARCHBISHOP TO HIS FLOCK.

(*Translated by Rev. F. F. Baker.*)

D. Silverio Gomes Pimenta, by the mercy of God and of the Holy See, Apostolic Archbishop of Marianna,—to our beloved brethren and dear children, peace and blessing in the Lord:

On former occasions we have called the attention of the faithful to the danger in which they precipitate their children when they entrust them to non-Catholic schools, heretical teachers, *impious, scandalous or infamous because of known facts;* and we know that our co-workers have not been careless, nor are they, to guard their flocks from this most perilous danger. However, knowing that the evil continues and perhaps progresses by the efforts, labors and energies of those, who, at whatever cost, seek to implant the Protestant heresy in Brazilian soil, we are led to repeat the cry of alarm, so that the Supreme Judge may not call us to account for the souls which these sowers of tares desire to pervert and destroy, even as the Lord commands us: "Cry aloud, spare not, lift up thy voice like a trumpet . . . " (Isa. 58:1).

Already, for a long time, Methodists and other North American sects have labored to attract and convert Brazilians; however, their efforts and aims have come to naught before the resistance of our faithful people. A very few followers have they obtained from the lower classes, and one or another from the higher strata, who suppose that in their apostasy, they shall obtain permission to follow the lusts of the flesh, without the necessity of the Mass, of Penitence, of the Confession and of Good Works. These same conquests, however, were only temporary and vanished almost as quickly as they were gained. They have shown in their propaganda a tenacity that would have been admirable if used in a just and reasonable cause. Though repulsed by the good sense of the people, they have not become discouraged. Repelled *both* by *insults* and *reproaches,* they have returned to their task. Yet by long years of persistent labor, through lies and promises even to the point of corruption by money, Protestanism has not progressed nor corresponded to the desires and fabulous sums expended by American millionaires. Maintained by money coming from every part of North America, they have opened colleges, institutes of art and professional schools, and formed associations for young men and women. And in order not to antagonize the religious sentiments of the people in the beginning, they announced that they had no religious affiliations and would respect the religious liberty of the pupils.

With this trap, which, even looking upon it as sincere, is fearfully perilous to the faith of children, they tried at first to catch only the more timid. But later, taking courage through the criminal weakness of parents, they have made bold to say, laying aside their mask, that they came from the North not to teach algebra or geography, but to propagate their religion. Even when not expressed in words it has been boldly proclaimed in acts.

The students are compelled to attend the ritual services of Protestantism, to hear the reading of the Protestant Bible and the Protestant explanation of the same, and to be present at the services of these missionaries. As a result the poor children, deprived of all the helps of our religion, Catholic instruction, Catholic preaching and Catholic ordinances, go out imbued with Protestant errors and become Protestants or indifferent toward religious things, *which is almost as bad as apostasy itself.* Even when the students are not obliged to attend the Methodist services, or those of other sects, the very contact with those who practice such is a disaster for the faith of the child, since the example is a stronger sermon than words. To hear the Protestant doctrine praised, its authors honored, to witness constantly its services, even when granted entire liberty, is to bring the child docilely to Protestantism without bringing to bear any other pressure.

This exception is not likely to happen, since it would be impossible for teachers and directors to say nothing in the class room or out that would induce the students to accept their beliefs. To have a faith and never manifest it, when nothing obliges us to hide it, is incompatible with human nature, "for out of the abundance of the heart the mouth speaketh," says the Saviour; and less still in view of the motive which impels Protestants in the propagation of non-Catholic doctrine. These, in order to disseminate such doctrines, undertake long journeys to the remotest points, enter homes, farms, and even go into the streets, street cars and railway trains, conversing, distributing tracts, etc. Can it be supposed, then, that they will not try to turn the children who are under their care? Either gross simplicity or uncommon imbecility were necessary in order to accept such an hypothesis. Let it serve as an example of confusion of face to us Catholics that we should be ashamed to confess our faith, or cower before the affront of fools when Protestant ministers brave everything in order to impose their errors and demonstrate their hatred of our religion.

Though they might not preach openly,

yet a casual word, a gesture, or a smile would be sufficient to poison the faith of a poor child and make him an unbeliever for life.

Therefore, we shall admonish parents with all the force of our soul that they shall not for any reason of convenience or solicitation of friends intrust their sons to Protestant colleges *nor to impious teachers of degraded habits.* Ignorance is indeed a pitiable thing; far more sad, however, is error in religious questions. The unlettered, but believing and virtuous are saved; the wise in human sciences, but without the true faith shall be forever lost. To entrust children to *heretical teachers or heterodox schools* is to *put them on the road which leads direct to eternal condemnation.* Fathers and mothers, by no means would you send your children to houses of smallpox or tubercular infection, lest they might contract the disease and die. How can you send them to schools where they will most certainly lose their faith and finally eternal life? Is the life eternal of less value than this, so transitory, uncertain and full of misery? If so be, then have ye lost the faith and are become worse than unbelievers. (1 Tim. 5:8.) Parents who so do, commit the weightiest sin against the love and care they owe their children, are traitors toward God who gave them these that they might be brought up for His service and for heaven, and give them over *to the service of His enemies and to hell.* Such fathers incur the greatest condemnation at the hands of the Pope, since in an especial way they become adepts to this heresy and lend protection and help to the same when they send their children to these institutions.

The Plaza, Placetas, Cuba.

Christianity would spread faster if there were more samples of the right sort carried about.

A YEAR'S WORK IN CUBA.

R. L. WHARTON.

THE past year has been one of tremendous upheavals in Cuba. With sugar selling at more than twenty cents per pound for a number of months during the year many poor men suddenly found themselves wealthy, and in many cases without any idea of the value of a dollar. A financial panic at the close of the year sent many of these men back to poverty and left them in a worse condition than formerly. The situation was well stated by a father who came some days ago to enter his son as a boarding pupil in our school. "Within eight days," he said, "I became rich; for three months I continued rich and then overnight became poor again." These remarkable conditions have had a tremendous effect upon social and educational conditions. Thus great influx of wealth brought with it a wave of vice and immorality, which so often follows sudden prosperity. It also in many cases awakened a desire for improved conditions for their children. As a result of this latter awakening, all the schools of the island have been overflowing with pupils. Our evangelical plants have not been an exception. Everywhere our schools have been crowded to their utmost capacity. The full two thousand pupils in the Presbyterian schools of the island show the great opportunity given us to help mould the life and character of the youth of the country.

The school at Cardenas, which heretofore has been under the direction of the Southern Foreign Mission Committee,

High School Building, Cardenas, Cuba.

still holds the palm as the largest evangelical school on the island, having matriculated during the year five hundred and eighty-nine students. The school also has done fine work during the year. A much larger per cent. of its pupils than ever before have attended church and Sunday-school services, while one teacher and a number of pupils have become full communicants in the church. There has been a harmony among the teachers and a serious determination to implant in the life of every student genuinely Christian ideals, such as has not been seen for many years. During the year the handsome new stone building erected by the Woman's Board of Home Missions of the Northern Church has been completed and we are rejoicing in comfortable class rooms. The Woman's Board and the Southern Committee have also come to an agreement by which a special Board of Trustees is to be named for this plant and when that is done we are hoping to see our dormitory and perhaps some other buildings under way very soon. In the future the school is to be under the joint administration of the two boards, and we are confidently expecting to see it with its Literary, Commercial, Normal and Theological Departments become a splendid factor in the evangelization of Cuba. It is difficult to imagine a place where at least two strong young men, who want to spend their lives teaching, could find greater opportunities than here.

Cardenas, Cuba.

GIRLS' SCHOOL AT HANGCHOW.

FRANCES E. STRIBLING.

I HAD just started to write to you when one of our last year's graduates came in. I was so glad to find that her heart is set on preaching the gospel and that this year while she is teaching she has been taking every opportunity to preach the gospel in a quiet way to her neighbors and all those with whom she is thrown. The question in her mind now is how to further prepare herself for this work. She has her choice between college and Bible school. She naturally longs for college, as every ambitious girl does, but is not certain that it will be the thing that will help her MOST to preach the gospel. I am so glad that that is the deciding factor with her. The Bible school to which she would go is the Bible Teachers' Training School at Nanking, which is established on the lines and principles of my own beloved Bible Teachers' Training School in New York (Dr. White's), and I know she will get what she wants there. I think she is convinced now that she cannot do without the Bible training, but I hope that it will turn out that she may have some of each.

When you pray for the work here, will you pray that more and more of our girls may be led while they are here in school to definitely give their lives to preaching the gospel. China needs salvation, needs Jesus Christ, who alone can bring her salvation and we are going to do all in our power to bring her to Christ, but, oh, how much more this generation of Christians can do than we if they consecrate their lives to the task. If China is to be saved it must be through her educated, trained, consecrated young women and young men. And if the girls from this school are to do their part, I feel that their decision for this work should come while they are here studying.

Last fall we had with us for two talks one of the missionaries sent to Yunnan by the Chinese Church, a very forceful young Chinese woman, who impressed the girls very much by her faith and fidelity to the call she felt to leave home and friends and present position to go to Yunnan for five years' service. At her invitation, eighteen of them signed their names signifying that they wanted to

Reunion of the Houston Family, held in Richmond, Va. In the group is Dr. D. C. Patterson, of Sutsien, China, and her son, Houston.

make the preaching of the gospel the main thing in their lives. With this group as a nucleus, we have each week been taking a different group of girls to the country to preach and teach and they have shown a most earnest and beautiful spirit in it. I hope, and I think, it has opened their eyes to the need of their services in these places where the people are so cut off from enlightenment of all kinds, especially the gospel, which they so sadly lack. Thus the country places have made their own appeal and that of course is stronger than any appeal that could be made for them. I believe the girls, some of them at any rate, have realized that the people in the country places around them lack something that they (the girls) can give and I hope that this realization will make them want to spend their lives giving out to others this precious gift that has been given to them in trust.

I write of nothing but my girls, for that is all that I know, and when you ask me about my work or myself that question inevitably brings in my girls. And when I go home, which I will be doing year after next, I know I will talk of nothing else, for I love them so and they are so all-absorbing.

I have had so many nice letters in reply to letters of mine similar to this one and I have appreciated them so much, far more, I am sure, than their writers realized. I always want to sit down and answer them. I don't often get it done, but I want you to know that they are appreciated and enjoyed.

The school is full now, full to overflowing. So many new ones came in this term after the Chinese New Year holidays. If applications for places come in in an equal increase next fall, I don't know what we will do. Bed rooms and class rooms are full now, and I do so hate to think of turning away any whom we might have the chance to help. But I am afraid that is what it is coming to, unless we can get some new buildings soon. In the first year lower primary we added tables and chairs until there was no place to put any more and even then had to turn a few away.

This goes with the best of wishes to each of you and a great deal of appreciation for all of your help.

DIFFICULTIES AND ENCOURAGEMENTS IN JAPAN.

REV. A. P. HASSELL.

A NIGHT watchman in Japan has the habit of going up and down the streets beating a bass drum to keep the populace informed that all is well and that they may sleep without anxiety. I trust that our friends who "hold the ropes" will not gather that a missionary's failure to let himself be heard from necessarily indicates that all is not well. It sometimes happens that one has so much to do that he hasn't time to tell about it.

As I write, the thoughts of the people of this nation are centered upon the two men-of-war which weighed anchor at Yokohama yesterday, bearing the Crown Prince from the shores of his native land on a visit to England. The event is unique in the annals of Japan's long history. Never before has a member of the imperial family been farther from Dai Nippon than to Korea, one or two hundred miles away. And though some conservatives declared that they would prevent this breaking away from the policy of the ancients, by throwing themselves in front of the imperial train if necessary, the progressive element has had its way this time. Before leaving Tokyo, the young Prince prayed to the spirits of his imperial ancestors for a safe journey. Messengers were dispatched to shrines elsewhere for the same purpose and a small shrine was installed on the *Katori Maru*, on which the Prince sailed. Before anchors were pulled up the captain went ashore and prayed before the shrine dedicated to the spirit of the late Emperor Meiji. So, if the spirits of the ancestors can provide any protection, the young man ought to be safe! The Christians are praying, too. And won't you join with us in the prayer that the opportunity that will be afforded the Prince of seeing a Christian country and coming into contact with Christian influences may result in his coming to know that "The Most High God ruleth in the kingdom of men and that he setteth up over it whomsoever he will"?

There is a growing dissatisfaction with material civilization and people are slowly but surely coming to realize that "religion is the chief concern of mortals here below." Mr. Ebara, a Christian member of the House of Peers, recently reminded his colleagues of this fact, telling them that this is what Japan needs above all else.

At the recent New Year season invitations came to us to address two young men's clubs, both meeting in public school buildings. On the first of these occasions there were about seventy-five present. The subject chosen was "Christian Relationships," based on Col. 3:18-4:1. On the second occasion the audience was more than twice the size of the first and included the faculty of the school, and men, women and children of the neighborhood, who had never heard the gospel. It was too precious an opportunity to be thrown away on a "moral talk," so, after the singing of a hymn by the entire audience, to the tune of "Auld Lang Syne," from a printed sheet that had been distributed, a sermon was preached on Sin and Salvation. There have already been evidences, if any were needed, to show that no mistake was made in the selection of a subject. During the same week invitations were received to speak to the student body of the Normal and Higher Girls' School, and to hold weekly Bible classes for teachers of the Higher Boys' School of Tokushima. The first meeting of this class was held to-day.

That Christianity, though seeming to advance slowly, is eventually going to conquer, many are either willingly or unwillingly convinced. A Bible seller told me recently of meeting a man who said: "I want to kill Yaso every time I hear

his name, but I can't because he has been dead 2,000 years." The Bible seller reminded him that Jesus arose from the dead and is alive to-day, and added, "I am one of his disciples, would you like to kill me?" "What good would that do," replied the man, "it seems that this teaching cannot be put down. I'll buy one of your Bibles and find out more about it."

Among the visible results of Christian work in this province last year there were forty-five baptisms. Two church lots have been added to our possessions. Of the hundreds of sermons preached, of the Sunday schools, Bible classes, children's and women's meetings conducted, of the personal work done and the countless tracts distributed, the invisible results cannot be estimated.

Heathen festivals, so numerous in Japan, have all but lost their religious significance to the vast majority of those who attend, and they furnish the Christian forces, under the providence of God, one of the best of all opportunities for preaching the gospel to the masses. At one of these festivals in February seven of us preached in turn from 3:30 till 11:30 P. M., most of the time to large and attentive audiences, while a band of Christians stood outside distributing thousands of tracts.

No doubt some of you are wondering if any good thing can come out of the Japanese military class. I should like to mention one, Col. Oshima, a veteran of two wars and a noble soldier of the cross, who died suddenly on January 16th at Kumamoto. He was robust in health and tireless in effort until his last illness, devoting his latter years entirely to witnessing for Christ. A month before his death he spent a week preaching every night for us. In one of his talks he remarked that he was sometimes mistaken for a Salvation Army colonel, and that this always made him feel proud, because it takes more courage to preach the gospel in Japan as it should be preached than to lead an army into battle. He hailed from the same vicinity as our Paul Kanamori and his courage was of the same stripe as that of the latter.

How is this for an example of getting a point of contact? Some months ago a missionary on a country trip had his Ford stopped by a Japanese in civilian clothes, who later proved to be a half-drunken policeman. The missionary was ordered out of the car and subjected to some very abusive language from that preserver of the public peace. Then a skirmish occurred, in which the said official was joined by several henchmen who rendered him assistance. Upon the missionary's return to the provincial capital he was summoned to the Provincial Police Department and asked to relate the incident in detail. Several months passed, after which the offending policeman found himself demoted to a beat in a far away mountain village. In the meantime, the high official in the Provincial Police Department brought his son to the missionary and asked that he be taught. The young man became an earnest Christian and now conducts a Sunday school near his father's residence. He has recently become a candidate for the ministry, and the entire family are among the missionary's staunchest friends.

Lest my letter should become too much of a burden to those in the Nashville office, who are so kind as to copy and send it out, I shall close. I have said little about our difficulties and discouragements, they are to be taken for granted. We have plenty of them and need your prayers.

Tokushima, March 4th.

THINGS ARE GOING FORWARD AT HAICHOW.

MRS. EMMY B. RICE.

IN THE absence of Miss Bissett, by the way she is my sister, who is attending Language School in Nanking, I want to send a message of thanks to the many friends who have sent cards, pictures or Sunday-school picture rolls. For the first time we have had a sufficient supply to use them as freely as we desired. I am sure you will be interested to know of some of the ways in which they have been used. They were asked for to use in the Sunday-school work, and primarily that is what we have done with them.

Mrs. Vinson and Mrs. McLauchlin are in charge of the "ragged Sunday school." (I assure you it is no misnomer.) As I go home after the adult Sunday school, the little ones hail me from all sides and show me pictures or cards with beaming faces.

Last Sunday at the country station I had an attendance of about thirty children. Some of them had never before attended a religious service of any kind. I taught them a little prayer, one by one, and when all had learned it, they stood with clasped hands and closed eyes and repeated it together. The first prayer any of them had ever offered to the "One True God." The cards were given at the close, and I did so wish that those of you who had sent them could have seen the shining eyes and beaming faces as they compared their treasures.

After the Chinese New Year I spent two weeks in making New Year calls. Each day I took with me a bunch of the prettiest cards, which I gave to the children in the homes. Many of the little ones are still afraid of us. I am sure some of them were won by the gift of the bright card, for they could not have it unless they came and took it from my hand.

Better still are the picture rolls. Such a scramble as there is among us each week to find a picture to illustrate our so-called sermon. We have discovered that it makes our talk much clearer to the women who have never heard the gospel, if we have something they can see.

But best of all is to go into a home and find the idol and incense urn gone, and the family proudly displaying, in the idol's place, a large picture of Samuel, David, or perhaps Paul. At least a dozen have been so used. The Bible women also find both the picture rolls and cards a great opening wedge in their work in the country.

The hospital walls are hung with the large pictures, and the scrap-books are a great joy to the grown people, as much as to the children, in the wards. This is not surprising, when one realizes that most of them have never seen a picture card before in their lives, and as for a book of pictures! It is wealth untold.

To those of you who have sent these cards and pictures, we return thanks, and ask that all who read this will add your prayers that God may bless the use of them in bringing many into His kingdom.

Haichow, March 21st.

Members of Woman's Bible School, Sutsien.

LETTER FRON CHUNJU.

REV. WM. CLARK.

JUST now we are having a very interesting class for men. It is our Men's Bible Institute for the Province of North Chulla, embracing the territory covered by the two stations of Kunsan and Chunju. This class lasts for one month each year and has a ten years' course, during which time every book in the Bible is studied in some way. In 1919 we had 50 men; in 1920 we had 44 men and this year we have enrolled 122! This great increase is but illustrative of what is true in every department of our work. Our Boys' School jumped in a few months from 60 to 200 and is prevented from being larger only by lack of accommodations! The Girls' School showed a similar growth.

In January we had what is known as the Men's General Class, in which over 400 men studied. Here we teach six grades. Last year the attendance was about 240. At Kunsan also 400 men were reported, the largest that station has ever had. You probably know that in these classes the mission furnishes a place to sleep, fuel, and lights, while the students board themselves. In a few days we shall have the Women's General Class and there will be several hundred women who will walk in from the country to study the Bible together. There is also a month's institute for the women in the fall and a Bible school of two months for women in the spring.

Mrs. Clark has charge of the Women's Missionary Society in the city of Chunju, with between 50 and 75 members. This society employs a woman to do evangelistic work in the city and they meet monthly. Recently it has been decided to divide the society. Some new believers in the region near the South Gate Church (a church smaller than the parent, West Gate Church) decided that they must have an evangelist in that section to teach their wives and daughters and they offered to pay the salary of the new evangelist, so that it seems now that the two societies will be more efficient than one.

Next week I must attend Presbytery in Kunsan. In this body the natives number about five times the number of foreign missionaries in attendance and they have become very efficient in the conduct of the Church business. A Korean is always elected Moderator and the Church is fast becoming able to take care of all of its business. This is as it should be and is the end toward which we have been working.

The following week I go to Seoul to attend a meeting of the Trustees of the Christian Literature Society, and then will make the round of my country churches. I shall have to travel rapidly this spring, for as soon as I get around the 25 groups it will be time for me to go to Pyeng Yang to teach for seven weeks in the Union Theological Seminary (a union institution of all the Presbyterian bodies in Korea). The seminary term will close June 15th, and I will barely have time to get home in time for the annual meeting of our mission, which convenes June 18th in Chunju.

Dr. and Mrs. Robertson leave us in June for furlough, and we shall have no foreign doctor in the station for at least a year. Our greatest need just now is for more recruits, especially for doctors, nurses and a dentist.

The opportunities in Korea are brighter and more pressing than ever before, and given the men and money now, great things can be accomplished in bringing this people to a knowledge of Jesus Christ!

May I ask that you remember us and the work of this station, and the work of all the missions in Korea in your daily intercessions? God has opened a great

door and wide—it only remains for the churches at home to see that the opportunity is not lost by upholding the workers with prayer and by sending out new laborers to take the place of those who have dropped out!

Chunju, March 7, 1921.

SUNDAY IN KWANGJU.

MISS ANNA MCQUEEN.

Dear Friends:

I wish you could spend a Sunday with me in Kwangju. But then, if you were here only one Sunday, where would you go Sunday morning for a "Kn-gyung" or look-see? Within the city and in a number of the surrounding villages, the missionaries and Christians of our local church are conducting twenty Sunday schools. Dr. Wilson is general superintendent of all these schools. The total attendance averages 1,200-1,400.

Our first Sunday school for heathen children was begun in 1911. If you would like to see the result of this first effort, you would go with Mrs. Newland and five of the school girls over the hill to Saing kiae. It would do your heart good to see that well-organized, well-conducted Sunday school, with an attendance of 170-200 men, women and children. If you wanted to see one of these heathen Sunday schools in the initial stage, you could go with Miss Newson to Settai or walk a mile across the rice fields with Miss Hattie Knox to Onemuddy village.

In case you did not want to walk, you could go with Mrs. Swinehart in the pony cart and visit two Sunday schools outside the North Gate. One of these is at the site where they are now building the Second Presbyterian Church. If you went with Mrs. Swinehart though, you would miss your hot Sunday dinner. She eats a cold lunch out there, visits among the people, doing personal work, and then goes to the afternoon service at the big South Gate Church—the First Church.

Perhaps you would prefer going in the Ford with Mrs. Knox and several Korean assistants to a big village about three miles away. This Sunday school was begun four months ago in a village in which there was not a single Christian family to help with the work. Now there is an average attendance of ten adults and about seventy children.

However, if you were my guest, I would suggest that we go for a short look-see of the Pangnim, Yangnim, and First Church Sunday schools. I would want you to see what my school teachers and girls were doing. Two months ago Yangsunie and Suntek started a Sunday school in Suntek's home in Pangnim. Yangsunie, the head teacher, is the product of a similar school one of my thirteen-year-old pupils had in the same village years ago. She graduates this spring and after two years' of study in Seoul will teach in our high school. Am sure you will marvel at the results these young girls have attained in their Sunday school in so short a time. The children, as they recite and as they sing their motion songs, are too cute for words. Their teachers must stop now to go to study in the eleven o'clock church school and the children plead, "It is so much pleasure, teach us more, teach us more."

We must go by Yangnim to see a little school several of the girls and I started three weeks ago. We gathered in eighteen the first Sunday and twenty-seven the next. When I was going up and down the muddy alleys to gather in the children, I called to a group of six boys to come and study. They replied, "Will you give us a picture?" At first we cannot expect the right motive, so I replied in the affirmative and then they came running. Two of those boys were

from the homes of the Kwangju "Rockefellers." I was especially glad to have them, as they have few opportunities for hearing the Jesus words. One of the little "Vanderbilt" girls went with me through the village, telling me where I could find children. As I started into one of the "Rockefeller" homes, she said, "It is no use to go in there for they are rich like we are and so the children, like us, cannot go to church and can't believe in Jesus." I told her although they could not go to church they were permitted to attend our village school. When those boys received their little Sunday-school card at the close of the lesson, they asked for more. Then they explained if they had a number of the cards, they could go out themselves the next Sunday to gather in boys, but without the pictures they could not get them. My little school girls tell me the same thing, and some of them come to me every Saturday for pictures. I never have enough of them to use very freely, but after a little hesitation, yielded to the boys' request. I was glad that I did when I arrived the next Sunday and found twenty or more boys already assembled in one room. The total attendance was thirty-four. One small school boy from a heathen home had been so busy in getting children there that at ten-thirty, he still had had no breakfast.

Now, we must hurry to the church, for I want you to get a glimpse of the children's Sunday school. The superintendent and secretary on the girls' side are teachers, formerly pupils of our Girls' School. Nearly all the teachers you see sitting on the floor busily engaged in teaching a little group of heathen or Christian children are Jennie Speer school girls. They are young teachers, their ages ranging from thirteen to eighteen years, but we find they make better teachers than the women who have had no school training. If you would dare to take a peep over the curtain on the boys' side, you would see the school boys engaged in similar work. The children leave and at once the adult

Boys' School at Kwangju.

school begins. In this, Mrs. Wilson, Mrs. Talmage and I are the foreign teachers.

We get home at twelve-thirty, and after a hurried dinner, rush back for the preaching service at two-fifteen. We must not be late, for the church will be packed with a congregation of about seven hundred and it will be difficult to reach the bench on which the American women sit near the pulpit. The women on the floor really have no room to move over as you make a late entrance. They will lift themselves up a little and you get room to put one foot, then you must stand on one foot while room is made ahead for you to put the other one down. It is a precarious proceeding. You breathe a sigh of relief when you finally reach the bench, but sometimes find that you still have no room for your feet. You must keep them tucked under the bench because of the children that are packed in so closely to you. Often on recent Sundays the little children have sat on the pulpit platform. At a special service, when the house seems apparently full, the congregation is asked two or three times during the service to rise, come forward, and then sit down more closely together that room may be made for those standing at the doors. It is difficult for the deacons and the deacons' wives to pass the basket to all this crowded congregation, even though the basket is on the end of a long bamboo pole. Recently, besides money, we have seen little bags of rice being contributed. I suppose in nearly every home in the congregation and in our school dormitory, too, the Koreans are eating a little less than their usual portion of rice. Little by little, their self-denial results in a bag of rice to be exchanged for money to help build the Second Presbyterian Church.

At the afternoon Korean or English service, when we sing "O Day of Rest and Gladness," sometimes we wonder if it might be more truthful to sing, "O Day of Work and Gladness." What glad, soul-satisfying work it is! Would you not like to have a part in it? If you cannot have the privilege of coming yourself, then, won't you help us to gather in more children, and help us teach them, too, by sending us more of the second-hand Sunday-school picture cards and large picture rolls? If you mark these "Printed Matter," we ought not to have to pay duty on them, but often we pay in proportion to your commercial valuation of the package.

How glad I would be if some of you who read this would feel our need for more workers as a call from God to come over and help us. The time is ripe to go forward and seize new territory, but our forces are too limited. We are trying to hold on while we earnestly pray for fresh recruits. "And I heard the voice of the Lord, saying, whom shall I send, and who will go for us?"

Kwangju, Korea, May, 1921.

NEW ADVENTURES IN SHOCK-ABSORBING, OR THE MISSIONARY IN THE HOME LAND.

WM. P. PARKER.

SHOCKS are not confined to the mission field nor to Ford cars, as a man who has just been furloughed can testify. Even in that greatest land in the whole world, our own native land, there may be things that to a missionary appear shocking. Not that I mean to minimize the good things there, either, for a furlough is a most delightful thing, and ours was no exception. I shall simply record some of our experiences and let you who have not been so fortunate as the writer judge whether the title to this article is justifiable.

Our furlough was due to begin the first of July, 1918, and we had secured ac-

commodations some ten years—or was it months?—ahead, so that we knew there could be no trouble about passage. Five days before we were to leave a telegram came, saying that our boat had been requisitioned by the Government for troops, so we could have no passage for three months. This was the best we could do, and we settled down for the summer in Korea—a mail-less summer, because we had written all at home that we were coming right away; a hot summer, because summers in Korea take that way of becoming, and a long summer, because we were kept away from the thing which we had hoped for all along. We sailed, we arrived, we debarked, and we were glad. This is not a discourse on the delights of the sea, or my title would be quite different—for the worse. Vancouver held many delights for the weary traveler, but for the missionary there were two things most striking. We went into a restaurant and could not but observe how much more stylish the dresses of the waitresses were than our own, much to our shame and confusion. And then the surprise of our lives was to behold big strapping men doing coolie work, and these men, white men, too. I remember one man about the size of three outside men who was unloading baggage. He took our little baby carriage in his hand, after much reflection lifted it to his shoulders, and after more reflection walked away with it, and after depositing it had to stop and rest from his labors before he could go back after a similar sized and weighted package to deposit again. He fell into conversation with me while he was resting and evidently took me for a laborer on account of the tailor made (Japanese tailor made) suit I wore, and said that all labor was underpaid—for instance, he was only getting four dollars (eight yen) per day for the heavy work he had to do. He said there had to be a readjustment, and that labor was waking up. Not that he seemed particularly anxious to wake up himself.

We debarked only to take another boat, and then debarked again only to take a train. I want to say a good word for Seattle before I go on. The customs officials there were polite, and we had to pay no duty on anything, though they could have charged us up. Perhaps it was out of consideration for the looks of our baggage—it was not as prepossessing as it appeared when we started, and as one remarked as we got off the boat, he didn't see how anybody could get through without losing all their possessions in such suitcases. Such suitcases! They hadn't seen our trunks yet. They made even greater impressions than our hand baggage, and I am not so sure that we did get through with all we had when we started.

We came to a full stop for two weeks in Oakland to visit; we came to even a fuller stop for six months or more in Los Angeles. Houses were so scarce that people were living in apartments where the rooms were so small that you didn't know whether the closets were for use or were simply cracks in the wall, and as for holding anything they had better been the latter. Up six flights of stairs, with no elevator service, with no playground, with no view even at this height, with nothing to speak of, was $40 gold per month, houses were not to be found. However, we found one, and I must give you minute instructions about this, as some of you may go home later on.

To hunt a house, do thus, and do it often and then still more often, and still more often still. Arise every morning betimes and take yourself to every real estate agency in town and out-of-town, and put in your application for a house of any kind or description, furnished or unfurnished, built or unbuilt, for sale, for rent, or forlorn, anything so that it has or may have the name of a house. By the way, keep quiet about children, if you should have any.

I made a most unfortunate mistake in this line, mentioning the fact that we had two children. The agents at once held up their hands in horror, and asked me what I took them for, anyway. Of course there was no house to be obtained

for any one that dared to have children! And word seemed to get out about me after that, for the agents began to ask me questions, and the first and last was always, "Have you any children?" My wife suggested that we take the children each in a suitcase and go out together hunting, and lay low about what the cases contained. But this suggestion proved impracticable, for our children are very unmanageable ones, and every time we would deposit them in a closed bag they would begin to scream—besides, missionaries are generally supposed to be more or less truthful, and we might be asked about children after all. I just throw out this suggestion in case some have well-behaved young sons and daughters and have not a supersensitive conscience such as I possess. But to go on: After trying the above methods for several months—or it may have been only weeks—I was riding along in a street car one day when I saw the sign. "For rent. Furnished." I jumped out of the fast-moving car at once and ran to behold the wonder more closely. Finally I went to the door and knocked. "Yes," the lady said, "the house is for rent, but have you any children?" I had to confess up. "Then there is little use for you to wait, though you may do so, as the owner will be here in a few hours and she can give you any information needed." She closed the door, and I waited. The owner came, and turned me down flat when she heard of the crime that I had committed. However, I hovered around, for I am a Korean in the matter of patience, and after I had seen several hundred people who crowded in to see about the house all turn and go away, I presented myself again. The lady owner was prepossessed with my face and general appearance by this time and she called me in and had a good long talk with me. My appearance won out, and we got the house—for the small sum of $55 per month.

We studied some in Los Angeles, and I cannot say enough about this: it was too good to be true. Then you all know all about the Los Angeles climate, for every one has heard of it. I only want to add that I can testify that all you have ever heard is true. We spent the winter there, and we had no trouble about fire, as we had to have little or none; nor did we miss our servants so much, for gas and electric lights make up for the lack of other things. As for cook's wages in America they are about $100 per month, though my wife did not receive that much for her work with us. Occasionally I wished for my man Kim, but not so often as I might have. When I went down the street and bought some boxes, and had to bring them home on my shoulders, I did wish that I had him along with a jikky. I never realized how useful that machine is.

Our first cold weather came when we went East the first of April, and the children's first sight of the Negroes came at that time also. Our eldest was much taken with the colored people, and would often exclaim upon their beauty. Of course she called the women ladies, and made many awful mistakes. Jean became less shy from travel, and all of us more hardened by and by. We hardly stopped in one place long enough to get our breath after we came East, for we each had friends and relatives to see, and talks had to be made when requested, so that we began a furloughed missionary's life in earnest from that time on, if we had not had any of it before. What should a missionary do, or rather, what is he supposed to do? Certainly a furlough is not for rest, then it must be for a change, and a change it proved to be. My wife's health became worse instead of better, and finally she went to the hospital for three months, and I old-bached. This was change number one, and may be peculiar to me alone, but change number two any one can look out for—it will be sure to come. It is and was this. A missionary is expected to know everything that has the least connection historically, politically, naturally, and unnaturally with the country from which he comes, and must be able to answer any question which may come up in regard to these

matters one and all. Of course we have to give talks on the country from which we come, but anything else we may happen to know is always more than useful.

I want to close with a few serious words. In the first place I want to call your attention to two evils that have grown especially during the last few years, and are now a part of the daily life of our country. The first is the movies, and with this goes the desecration of the Sabbath, for in the West especially, and in the East also, this day is given over to automobiling and amusements. There may be good movies, but these do not appeal to the crowd, and the purpose of the movie is not to educate, but to draw the people. Even the churches have taken up this practice of giving moving picture shows before or after service, and since they try to make the appeal to the same crowd as the theatres, of course, the same kind of pictures have to be shown.

This leads me to the second thing I want to mention, and that is the widespread departure of the churches throughout the country from the orthodox beliefs and practices of Christianity, and their desire to draw the people in crowds rather than to save their souls. A full church is a successful one, regardless of what unsound doctrines may be taught within. We know all about this, of course, but we have to go home to see the extent to which the doctrine of salvation by philanthropic works has gone, and to understand how few preach Jesus Christ and him crucified any more. Higher criticism has permeated our schools and colleges as you know, and there are few institutions indeed at the present time that seem to be upholding or teaching the faith of our fathers, and some of the worst are church schools. Oh, may our nation awake to these evils before it is too late!

And now, I want to give a few words of encouragement, and then my time is up. I gave a number of talks at home on mission work in Korea, and in only one case did I meet with anything like opposition to the message I gave, and then the opposition was only from one in quite a large number, and he was only opposing our methods here, not mission work in general. And everywhere I went I was received and treated as a conquering hero, not as I had pictured a missionary had to expect to be treated, and it made my heart glad to see the interest in and sympathy with all the words I spoke.

I am glad to say that I realized more fully than ever before that many a home worker, especially the home missionary and mill district pastor, has a much harder place than ours out here, for the response is not so ready, nor are there the many encouragements we have. But God is with the consecrated there as well as here, and He can use them as well as He can use us. We should never forget those who are laboring under great difficulties there, and I would ask your earnest prayers for them.

And finally I want to express my sincere gratitude to our heavenly Father for restoring my wife to health and strength and returning us to our work here in Korea.

The brotherhood of man is nothing more than ordinary co-operation.

PROGRESS IN OUR NEW MEXICO FIELD.

REV. H. L. ROSS.

IT HARDLY seems possible that three months have passed since I returned to Mexico. Mrs. Ross was delayed with the children sick in Arkansas, and did not reach home until the middle of February, but I came on for the annual mission meeting in Morelia the 14th of January.

The meeting was in the new property purchased for our first hospital. It is a beautiful place, and I wish you could have seen the flowers that were in bloom then. Now that spring is on in earnest, Mr. Shelby writes that the roses and garden are in fine shape. We were greatly rejoiced to have Dr. Coppedge and Mr and Mrs. Wray and little "Betty" Wray (two and one-half months old) with us These were the first new missionaries we have received in nine years. Since that time Rev. and Mrs. Lewis, from Craigsville, Virginia, have joined us, and one young lady and three young men are under appointment for Mexico. We are very grateful and very much encouraged, but our field is so large and so needy that we are hoping for more recruits.

Our new hospital at Morelia, we believe, is going to be one of the finest evangelizing agencies in our field. With Dr. Coppedge already on the field, we hope that the hospital can be open by January 1, 1922. But repairs and some additions must be made on the building, and the equipment put in.

The Presbyterian Normal of San Angel, a union institution in which the Northern and Southern Presbyterian Missions are united, and where our Miss Alice J. McClelland is teaching, turned out a class of more than twenty girls last November. Most of the graduates are employed in the public schools, so we did not get to open as many mission schools as we desired. We are giving special care to the day schools. This is the basis of the native Church we hope to see built up here in a few years. We are glad to see our graduates in the public schools, for there they will do a very fine work, and will extend the influence of Protestantism.

The first of March I took a horseback trip 54 miles down into the "hot country." The little church building at Tuzantla was destroyed a few years ago by the revolutionists, and is now being rebuilt. I wish some of you (not all) could have been with me. I saw acre after acre of bananas and some cocoanut palms at least 75 feet high.

We have to look out for insects down in that part of the country. While I was there a little fellow was stung by a scorpion one day about eleven o'clock, and died the next morning early.

Joel Lopez is the name of a very consecrated young man, who has lately begun to do evangelistic work in the country district around here. He is uneducated, but goes from one village to another afoot and teaches the words of the Bible. His own people contribute some for his support, and we are especially glad of this, for self-support has not been pushed here as it was in the field we left in the northern part of Mexico. The Zitacuaro Church has not been giving anything to their pastor, but they began with $25 (Mexican money) last month. We are determined, if possible, to build up self-support, for our work will not be worth much if we do not.

The Synod of Mexico meets in Mexico City the first of May, and it is quite probable that a new Presbytery will be organized at that time, the limits of which will coincide with our field. Most of you are perhaps familiar with the fact that the work that has been carried on by our mission for almost fifty years in the northern part of Mexico remained as a native

Presbytery when we moved south two years ago. They are receiving a very little bit of help still from the mission, but in one year longer will be entirely self-supporting.

Our little Mary Wilson had bronchial pneumonia two weeks ago. We were very much distressed, for we were here with the Mexican doctor to treat her. Doctor Coppedge came from Puebla, where he is studying Spanish and assisting in the Baptist hospital, to care for her. We were very thankful that she was improving when the doctor reached us.

Several people have united with the church here lately, among them an ex-priest of the Roman Catholic Church. We were very grateful to find a quiet revival going on in the church on our return from our furlough.

Zitacuaro, April 16th.

PERSONALIA.

A letter from Mr. Robert Whyte, of London, informs us of a recent visit of M. Maurice Lippens, Governor-General of the Belgian Congo, to London in order to meet with some of the leaders of the Protestant Missionary Societies working in that field. Mr. Whyte, who has represented us so often and so affectively on other occasions in our dealings with the Belgian authorities, was present at this interview. He states that the Governor-General expressed himself as deeply interested in the work of our Protestant missions and sympathetic with their aims, and that his policy would be to secure for them fair treatment by all government authorities and to encourage them in every legitimate way in their work.

The Executive Committee instructed the Secretary of Foreign Correspondence to extend our cordial thanks to Mr. Whyte for his kindly interest so long maintained in our African work and to assure him that we regard him as one of us, so far as our relation to that work is concerned, and fully authorized to represent us in any emergency that might arise in connection with it.

Mr. Whyte has now nearly attained his four-score years, but when we saw him last summer he still retained his youthfulness of spirit and his intellectual poise and brightness and was the same cordial and hospitable Christian brother that he has so long been toward every one who goes to London, having any connection with our work in Africa.—*Missionary Review.*

AN OFFICIAL APPEAL FROM BOLIVIA.

MR. IGNACIO CALDERON, minister of Bolivia to the United States, has called upon the Committee of Co-operation in Latin America to lead in a forward movement for the Christian education of the Indian peoples of South and Central America. He says:

"There is a subject that ever since my early life has always been nearer to my heart and soul than anything else, namely, the improvement of the lamentable condition of the Indians in Bolivia, and, in fact, of the Indians throughout all South America. The resources of the Bolivian Government are not sufficient for this, nor are teachers enough available who are inspired by the spirit of self-denial of the Christian missionary."

The minister describes the eagerness of the Indians for education. "It was pitiful to hear, as I did from Mr. Wenberg who went to Bolivia to open a school for the Indians, that the little fellows usually appeared at the door an hour before the time for opening the school . . .

These millions of unfortunates are in dire need of help. They are nominally citizens of the several republics but have little idea of what that means, and are a great stumbling block to the orderly and democratic development of the various American republics. To save them, to bring them up to the realization of the immortal destiny of their souls, requires a high spirit of Christian devotion and self-sacrifice."—*Record of Christian Work.*

FIRST MONTHLY REPORT OF ACTING SECRETARY OF THE COMMITTEE ON CO-OPERATION IN MEXICO.

REV. JASPER T. MOSES.

YOUR new Secretary has been on the field nearly a month, most of which time he has been busily engaged in learning the routine of the Union Press. On the way down from New York, I spent a day in Washington with the officers of the Methodist Board of Temperance, learning their views and policy as to the conduct of their foreign work. I am now listed as their representative in Mexico, and a letter recently received reports that they are appropriating $1,000 for this year toward the expense of this office and of temperance propaganda in Mexico.

Immediately on arrival I sent reports to the United States of the sending of the delegation to work in the "dry" campaign in the State of Chihuahua, with special information of the conditions there. This has been supplemented in the past week by additional letters appealing for special aid in Chihuahua to the temperance boards of the Methodist, Presbyterian and Disciples' Churches, and to Bishop Cannon, of the Southern Methodist Church and of the Anti-Saloon League.

In connection with the Chihuahua campaign, an effort is being made to enlist special support for motion picture propaganda. Dr. Winton and Prof. Saenz have been asked to search in New York for available films and to supervise the adaptation and translation of the captions. The Union Press has just finished running off ten thousand each of the tracts on the "Opinion of Prominent Roman Catholics on Prohibition," and on the "Harm of the Liquor Traffic," as well as an edition of 28,000 of the tract "Oye," for the Bible Society—making altogether 100,000 copies of this useful and popular leaflet which was prepared by Mr. Petran. These are being sent to-day to Chihuahua by the National Anti-Alcoholic Society.

Aside from visits in Washington, Nashville and San Antonio, the Secretary spent two days each in Monterrey, Saltillo and San Luis Potosi on his way to Mexico City. On Saturday, April 2nd, he attended a joint conference of the Presbyterian and Disciples Committees on adjustment of territory.

The Secretary is now working on a directory of the evangelical work in the Federal District, which he hopes to publish in May.

Mexico, April 12, 1921.

HIDDEN TREASURE.

1. A dark aspeet presented. What is it? What is the only remedy?

2. What is the only wise and safe eourse for Japan to pursue toward China?

3. Triumphs out of tragedies—where and what?

4. A great need, and a eall—who will answer?

5. When you have need of an operation, who would you eall? What do we expeet our missionaries to Africa to do?

6. Why could not the "Ciondo" be beaten?

7. Is Protestantism a menace to Brazil? Who thinks it is?

8. "Poor overnight"—what caused this condition?

9. Full to overflowing—what is the need?

10. Instead of killing the eolporteur what did he do?

11. Did the pieture eards help?

12. What does one Woman's Missionary Society in Korea do?

13. If you were in Korea on Sunday what part of the work would you see and how would you go to it?

14. A note of warning sounded—what did the missionary find at home?

15. Some signs of the times in Korea—what are they?

16. An ex-priest added to our Chureh—where?

17. Listen! The demand for Bibles is greater than ever before! How do we know?

18. What would the money spent on the Pershing Expedition on the Mexican border have done for Mexieo?

SENIOR FOREIGN MISSION PROGRAM FOR JULY, 1921.

Arranged by Miss Margaret MeNeilly.

TOPIC—THE SIGNS OF THE TIMES.

Hymn—"Ye Christian Heralds Go Proclaim.

Prayer of invoeation.

Minutes.

Roll Call—Answer by naming something that you have, that the heathen woman has not.

Business.

Scripture Reading—Psalm 2.

Prayer.

Solo—Make Me a Channel of Blessing.

Qulz—Hidden Treasure.

Topical—Monthly Topie.
God's Part in Congo Tragedies.
Come Over Into Maeedonia and Help Us.
Sunday In Kwangju.
New Adventures in Shock Absorbing or the Missionary in the Home Land.

Prayer for the needs of our fields.

Hymn—The Morning Light is Breaking.

Sentenee Prayers, elosing with the Lord's Prayer in eoncert.

SUGGESTIONS.

Instead of one woman taking the Monthly Topie, let a number take part, each one using only a paragraph or so, depicting the condition of our various fields, and the need.

Have a note made of the various needs of the fields, as the artleles are given, and at the close of the article, let prayer be made for the need.

In case the women are timid about offering sentence prayers, have a number of prayer verses of Scripture written and distributed, that they may be read instead.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS
May, 1921

Receipts applicable to regular appropriations—	1921	1920
Churches	$ 23,391 92	$ 20,613 85
Sunday Schools	573 68	372 47
Sunday Schools—Educational	757 54	
Sunday Schools—Mexico		112 39
Sunday Schools—Miscellaneous		26 34
Societies	8,311 83	7,240 74
Societies—C. E. Missionaries	115 30	210 50
Miscellaneous	3,337 38	1,449 40
	$ 36,487 65	$ 30,325 69
Legacies	76 73	118 26
	$ 36,564 38	$ 30,443 95
Two months, April 1st to May 31st, inclusive:		
Churches	$114,240 86	$ 95,893 67
Sunday Schools	1,709 55	2,703 56
Sunday Schools—Educational	2,652 39	
Sunday Schools—Mexico		1,324 32
Sunday Schools—Miscellaneous	232 64	435 92
Societies	23,719 24	19,568 40
Societies—C. E. Missionaries	367 72	840 66
Miscellaneous	9,473 48	5,572 26
	$152,395 88	$126,338 79
Legacies	2,275 77	2,218 07
	$154,671 65	$128,556 86
Receipts for objects not in regular budget	21,606 07	
	$176,277 72	
Initial Appropriation for year ending March 31, 1922		$1,254,864 13
Appropriations for objects not in regular budget		21,606 07
Total regular and special appropriations		$1,276,470 20
Deficit March 31, 1921		242,626 58
		$1,519,096 78

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., May 31, 1921.

THE JUNIORS

THE TRUE STORY OF MUAMBA—THE LAMP LIGHTER.

Rev. T. C. Vinson.

THE *Lapsley,* the gift of the Sunday-school children to the African Mission, is known to the natives as the *Steamer of God.* The boat received this name because of the prayer meeting that is held on board every morning before the day's run commences. The steamer plys up and down the Congo River and its tributaries, freighted with food supplies and barter goods necessary to the carrying on of the mission work. Wood is used as fuel and it is necessary to stop early in the afternoon to allow the men to cut a sufficient supply for the following day.

One night the captain and the crew were tied up for the night near the little village of Eola (pronounced E-o-la). The people of the village came down with food supplies to trade to the members of the crew. Early the next morning, long before daylight, the steamer whistle announced the hour for the morning prayer meeting, when the captain and the crew meet together to commit themselves to God's keeping for the day. The whistle attracted quite a number of the natives from the village and they came down to see the steamer off. About the time of their arrival the men were singing one of the gospel hymns and the curiosity-filled inhabitants drew nearer to see what it meant. Among them was a little boy, so small, in fact, that he did not attract the attention of any one. Here he heard for the first time the wonderful gospel story, so strange and new to him. He only knew the "trade language," which is based largely on the Baluba language, so he could not understand much of what was being said. He heard enough to excite his interest, however, and asked one of the members of the crew what it meant. He explained it to him as best he could in the few remaining moments that were left before the departure of the steamer.

The *Lapsley* went on her way to Stanley Pool to meet a party of missionaries, but the impression of that prayer meeting lingered in the mind and heart of this little boy. Some ten days or two weeks later the *Lapsley* was again on her way back to Luebo and going at full speed with the intention of passing by Eola for a more favorable point higher up the river. As they neared the village the captain sighted a small dug-out canoe, manned by a little boy who was rowing for midstream with all his might. He was a skillful oarsman, in spite of his size and made rapid progress against the powerful current. In a very few moments he had taken his position squarely in the path of the steamer. The captain blew the whistle as a warning and as the steamer drew nearer the men of the crew shouted to the boy to get out of the way. The little fellow merely smiled and maintained his position. The pilot tried to turn to one side to avert a collision, but the little boy manoeuvered his canoe directly in his path. The strong current was now bearing him down stream, so the captain reversed the engines lest the frail craft should be shattered. As the steamer came to a standstill the little boy rowed alongside, clambered on board and abandoned his canoe to the mercy of the river.

The captain of course appeared on the scene to give him a severe rebuke for

stopping the steamer, but the boy calmly replied, "I have come to stay." This announcement amused the captain and the other missionaries very much until the boy added that he had been living in darkness and wanted to go to Luebo to learn more of the strange story he had heard some two weeks before. This naturally touched their hearts and they finally consented to take him along if his parents should give their consent. They landed at the beach and much to their surprise the parents agreed that the little fellow should accompany them. He slept on board that night lest he should be left behind the next morning. After a few days they reached Luebo and Muamba was give a place in the "fence" of one of the missionaries.

We pass rapidly over a period of several years. During this time Muamba learned the Baluba language perfectly and completed the course in the regular day school. He then went into the school for the training of evangelists, where he made a splendid record in his classes and in his personal conduct.

When he had completed his course he announced his decision to return to his own people and to teach them the truths that he had learned. This decision met with the hearty approval of the missionaries and Muamba was soon on board the *Lapsley* as a messenger of the cross to his own people.

Many months later the *Lapsley* was again on her way to Stanley Pool and the captain arranged the voyage so as to be able to stop at Eola and see what Muambo was doing. He was led to the main street of the village and there he found a neat church shed and a home for Muamba and his wife, that the people of the village had erected. A rude drum announced the signal for worship and practically every person in the village was in attendance. Muamba conducted the service and the people listened with the closest attention. Upon investigating, the captain found that a large class of catechumens was enrolled and that Muamba had been teaching them the Baluba catechism and then interpreting it to them, as best he could in their own language. He maintained the work here for several years and quite a number of people were received into the membership of the church during the subsequent trips of the *Lapsley*.

And what is the sequel of this little story? Not many months ago a new missionary society sent out a company of men to explore some of the unoccupied districts in the Belgian Congo with a view of establishing mission work. After many months of travel they decided that the village of Eola and the region contiguous thereto was the most favorable place they could find to begin their missionary operations.

Surely we should not despise the day of small things, for who can measure the far-reaching influence even of one benighted soul when touched by power from on high?

THE TOK GABBIE AND THE BUNG

MRS. M. L. SWINEHART.

"I WAS borned in Numerica, and I'm a Numerican, but you ain't." This from Phil, aged five.

"I am, too. My father is an American and my mother is, and that makes me one, too," answered his cousin Joe.

"But you didn't get your name in the census, and you was born in Korea."

"I don't care, I'm not a Korean, and I've been operated on and you haven't." Joe dodged a pillow that came his way, and made a grab at the younger boy's foot to trip him, but the tumbled bed clothes prevented. His mother entered the room at this moment.

"If you boys will settle down I'll tell you a Tok Gabbie story. What has Amah told you about Tok Gabbies, Joe?"

"They make you swallow your teeth, and they build fires when it is raining on the mountain, and the fires don't go out, and some of them have only one leg, and they put sand in the pickle crock if you talk about them."

The braggart American Phil pulled the covers over his head and listened in shivering delight to this recital of his foreign cousin.

"But there ain't no such things, really?" he said, uncovering one eye to look up into the face of his Aunt Dorcia —Joe's mother.

"There are, too," declared the slightly spoiled Joe, giving Phil a convincing punch with his elbow. "Amah has seen them with her own eyes. But they're scarce now on account of so many Japanese coming over to Korea."

"That sounds exactly like Amah," said his mother, "but stop pulling the covers up from the foot, and listen to me. It's time you both were asleep."

"Once upon a time there was a lonesome little Tok Gabbie who lived on the top of Mooden San. He had lived so many years in the clefts of rocks and hollowed out stumps of trees that he had grown slightly rheumatic and longed for a real home of his own. He had been about Korean homes all his life and admired them very much, so he determined to build him a real Korean bungalow on the top of the mountain. The only things needed to build a Korean house are stones, mud, and bamboo, rice straw and crooked timbers."

"And oil paper for the floors," put in Joe drowsily.

"I wish in Numerica we had houses where we could sit on the floor and slide around," said Phil.

"Yes, and you don't have to take your hat off in a Korean house, either, and hang up every last thing you have on. You can just throw them on the floor. But, mother, where did the Tok Gabbie buy all these things? They only come out at night, and the merchants at the market go home then?"

"He didn't buy them," replied the story-teller. "Tok Gabbies never have any money, not even Korean coppers with holes in the center—so this Tok Gabbie determined he would build his house with materials found at the top of the Mooden San. As his rheumatism was getting worse and he felt the need of a shelter at once before winter, he determined that his house should have but one room, and a lean-to kitchen, like the home of many Koreans. He first set up some pine poles in the form of a skeleton box, and upon a ridge pole resting upon two supporting timbers a little higher than the sides, he sloped crooked beams that formed the roof of his bungalow. None of these timbers were squared or planed, for that would have been too much trouble, and what was the use when this was to be a Korean house anyway. Between the uprights bamboo splits should have been tied with straw rope for lath, but neither bamboo nor rice straw grow on top of Mooden San, so after the Tok Gabbie had pulled his topknot and looked about him very hard, he thought of splitting up branches af azelia trees, and tying them with a long tough vine called "cheek." This did very well, and in a short time the little bungalow looked like a summer house with rose trellises for walls. Now for the floor—the Tok Gabbie climbed all over the mountain in search of flat stones, and these he placed in two layers with little ridges between, all connecting with one flue that led to the mud fire hole in the kitchen where a round kettle, in which he cooked his rice, was placed. On the other side of the house these flues converged into one round hole that opened out into the street, if there had been a street at the top of the mountain. This was the chimney, and, of course, it was upside down. The floor was plastered over with a nice smooth coat of mud by the Gabbie's own hands.

By this time he was quite exhausted and was obliged to lie down and smoke a thimble full of tobacco, and ponder the question of why Americans eat oysters and not snails until he went to sleep.

To make his bungalow look just like a

native house he veneered it with a stone and mud wall almost to the top, and then plastered the remaining frame beneath the eaves with mud. The roof he cleverly braided from the long tough grass that grew on the slopes of the mountain, and draped this fringe over the crooked rafters until the thatch was thick and steep. Of course nothing but mud covered the walls inside, and the little Tok Gabbie never could have his house papered because he couldn't find or make any paper. However, he didn't mind much, as he preferred a dull finish anyway. He had no glass windows, of course, for he had never heard of glass, but he covered his tiny latticed door with mica which he dug from the mountain side. It was quite easy and warm, for the fire built under his rice pot was carried beneath the floor of his one living room, and when the stones became heated and he lay down to sleep at night, it was like having a whole layer of hot water bottles in your bed. His rheumatism disappeared, and he was preparing to live happily ever afterward, when one night a charcoal burner rapped on his door and told him to flee for his life as the mountain was afire. The Tok Gabbie sprang to the top of his roof, danced in the light as the flames of the forest fire roared up the mountain side, then just as the red flames reached the straw thatch he went up in the white veil of smoke and disappeared into the black night beyond."

"Oh," said Phil with a catch in his breath, "was that all of him?"

"I don't know," said the missionary, "when I go back to Korea I'll get some one to tell me what became of him at last. Jos is asleep, and you should be, too."

Kwangju, Korea.

JUNIOR FOREIGN MISSION PROGRAM FOR JULY, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—THE CHILDREN WHO HAVE AND THE CHILDREN WHO WANT.

Song—The Children's Missionary Hymn.
Prayer—The Lord's Prayer in concert.
Minutes.
Roll Call—Answer with the name and location of a mission station.
Business.
Collection Song.
Offering.
Scripture Reading—Psalm 23rd.
Prayer for the children who want.
Quiz—What do you know about the children who want?
Story—The Tok Gabbie and the Bungalow.
Story—A Little Girl's Faith.
Story—The True Story of Muamba—the Lamplighter.
Song—Selected.
Prayer, closing with the Mizpah Benediction.

SUGGESTIONS.

Let the Psalm be recited in concert.

The Quiz should be answered by the children, without previous instruction. Draw out from them their own ideas of the children who want, and what they most need. A comparison between their own lives and the lives of the less fortunate, might be worth while.

Have the stories told, not read.

Make earnest prayer for all children not under the influence of the gospel of Jesus Christ.

"THE INDIAN SUN DANCE."

MARGARET T. APPLEGARTH.

ONCE when Jesus was here among men, he said to his friends: "I am the Light of the World," a name so beautiful and so easy to understand that it means a great deal to everybody. I wonder if you were ever lost in the dark? Perhaps in some dark room, where you simply could not see anything, or even find out by feeling, where you were? Probably thought you could see the spooky eyes of all sorts of dreadful creatures looking at you? Oh! how you did want a light! Sometimes people have been lost on dark roads, and they could hear all sorts of ghostly sounds around them, and they wanted a light, too, the worst kind of a way!

Jesus is just like that to the heathen world: all their lives the heathen have been afraid of evil spirits whom they cannot see, so they worship idols and burn incense until they know Jesus! Then they see! They see that he is the Light of the World, that there is nothing to be afraid of, and they stop walking in darkness.

Right here in America there has always been a race of people with reddish-brown skins who have walked in darkness, because they did not know Jesus as the Light of the World. Perhaps you have guessed that I mean our American Indians. They were here in America years and years before any white people came, and when our Pilgrim forefathers landed on Plymouth Rock in 1620, it was these same red-brown Indians who saw them land.

From the very first, the good Christian people tried to tell the Indians about Jesus, but as you may remember the Indians were not always friendly to the white men, and often the white men were not fair to the red men, as Christians ought to be, so that to-day there are still thousands and thousands of our red In-

Children at Indian Presbytery.

dian neighbors who have never even heard the name of Jesus, but who walk in darkness, worshipping the sun, and fearing the spirits who they think live in the rocks and the trees, the water and the wind.

I want to tell you about a dear little Indian girl, and "Big Horn" and "Laughs-at-the-sky," her brothers.

"Smiling Sunset" was born on a beautiful evening just as the sun was setting, so her goddess was the sunset woman, and she always faced west when she prayed to the spirit of the sun every evening. At the time our story begins she was about eleven years old, Big Horn was twelve, but Laughs-at-the-sky was only a papoose, which is the Indian word for "baby." He was born early one morning before the moon and the stars had quite disappeared. Way out on the hills the papoose's father had heard a lonely coyote bay at the moon, so he chose the name "Laughs-at-the-sky" for his new baby. The Indian mother had the queerest cradle in the world for him. It was made of boards just a little bit longer than the baby itself. The mother, whose name was Small Ankle, laid the little papoose on the boards and tied him around and around with soft deer skins to the board, until his legs and arms and body were all covered, and nothing was left outside but his surprised little head. Sometimes all day long Small Ankle kept this queer cradle tied on her back, but other times she could hang him up on a tree branch while she worked in the corn fields near their tepee.

Bent Arrow, the children's father, was going to a very important Sun Dance, and the whole family were going along. Big Horn was all dressed up for the fine occasion in his very best clothes. He wore a pair of trousers with long fringe hanging from the seams, soft trousers made of deerskins. His father had killed the deer, and his mother had stretched the skins out until they were dry and then rubbed them until they were soft, after which she sewed them into trousers for him. He wore a shirt with beads all over the front of it, which his mother had made, and she also made his leather moccasins, which are Indian shoes, you know. He wore a blanket with bright stripes around his shoulders, and an eagle's feather in his hair, which his father gave him for being brave.

Bent Arrow was dressed a great deal like his little son, with a blanket around his shoulders and leather trousers. He wore his hair woven into long braids which hung over his shoulders in front, and he had painted his face to make it look fiercer. He also had on a great many bead chains and big silver rings and bracelets, because this Sun Dance was an unusually grand affair.

Smiling Sunset and her mother felt very proud as they sat in their wagon and watched Bent Arrow and Big Horn prancing along beside them on their wild ponies.

"Tum! Tumety-tum-tum!" "Tum! Tum! Tumety-tum-tum!" "Tum! Tumety-tum-tum!"

I am sure you know right away that this must be the way the music for the big Sun Dance sounded as the Indians beat on their big tom-toms, this monotonous "Tumety-tum-tum," hour after hour. Crowds and crowds of Indians in bright blankets had been riding all day long to the valley where the dance was to be held. Tepees were being put up for the families to live in during the four days and nights of the dance. You never saw such a dirty, untidy, disorderly camp—flies, dogs, dirt, children, more flies, more dogs, more dirt—everywhere.

There was one great open place where the dance had already begun and Bent Arrow hurried over to take his part. Every Indian was very much dressed up in beaded clothes, with quantities of necklaces, and their faces hideously painted with bright red spots or long streaks of red and yellow. They sat on the ground in two long rows facing each other; on the posts behind them hung fur bags of various sizes about which I must take

time to tell you, while the tom-tom is beating its weird "tumety-tum-tum."

For those fur bags, decorated with beads, contained what the Indians call "medicine,"—not our kind of medicine to be swallowed when one is sick, but funny things like a bit of bone, or a stone, or a seed, or a feather, or a bird's claw, anything in fact which the Indians think will be a *charm* or *medicine* to keep evil spirits *away* from them, and good spirits *with* them! One medicine-man had two big white grinning skulls as his "medicine"; another medicine-man had the skeleton of a large eagle for his "medicine". Of course it all sounds very foolish to us, because we know so well that such things are really no good at all, but all those grown-up Indians in their feathers and paint and beads fully believed that the charms saved them from harm every day. So if grown-up persons believed in them, you can just imagine how impressed little Big Horn was, to see so many wonderful bags full of charms.

But the Sun Dance had begun: Tumety-tum-tum! Tum! Tum! Tumety-tum-tum! First of all, four of the Medicine Chiefs stood up together, keeping step with drums and rattles they danced down the length of the green grass and back again. Then one by one the men sitting crouched on the ground in two long rows got up and began to dance, too, swaying, while they kept step, back and forth, for hours and hours at a time. Tumety-tum-tum!

I can just hear you saying: "But what in the world is it all about?"

Well, there was a man named Buffalo Chief, whose wife was very sick in the winter. He made a vow that if she got well he would give a dance in honor of the Sun, whom the Indians consider as the Life-giver. So she did get well, and he at once invited fourteen young men to come and dance four whole days with him in honor of the Sun, who had given life to his wife. 'Bent Arrow was one of these fourteen men!

I can't begin to tell you all the wicked things that happened during those four dreadful days when they kept dancing and dancing and dancing to the spirit of the sun. Some of the men got very drunk, they gambled away all the money they had, one man even gambled away his two daughters, and another got so wild he went running around with a great knife trying to kill somebody. Poor little Big Horn got very much frightened, and feared something dreadful might happen to his father before long. But all the time the "Tum! Tumety-tum-tum!" kept up, and the tired men kept dancing, dancing, dancing in honor of the sun.

I think you will be glad to hear that while the dancing had been going on, one lonely white man, way off on the hills, had heard the "Tum-tumety-tum-tum," even above the wail of the coyotes and the sighing of the wind! So he said to himself: "There is something for me to do for God over at that dance! The Indians will get wild, and there will be trouble."

So that is how a missionary began riding over the plains by the light of the moon, until he reached the camp with its cluster of tepees and its noisy rough men. Next month I am going to tell you what he did after he got to the dance.—*From Junior Mission Stories.*

TWO INDIAN GAMES.

From "Children at Play in Many Lands."

By KATHERINE STANLEY HALL.

75 cents. Published by the Missionary Education Movement.

RING AND PIN GAME—QUA' QUALLIS.

A PIECE of bone with a hole in it, or a disk of wood with a hole made in it, is attached to one end of a pointed stick by a string four to seven feet long. The stick is held in the hand and with a quick movement the disk is thrown up into the air. The games is to catch the disk while it is in motion on the pointed end of the stick.

TURN AROUND GAME—HAL HAI JAS.

Twenty or forty small sticks, six inches long, are taken in the palm, thrown up in the air, and as many as can be are caught on the back of the hand. Those that were caught are then thrown up again, and if possible, an odd number is caught in the palm. If an odd number —one, three, five or seven—is so caught, one stick is kept by the player, who tries again. If none or an even number is caught the opposite player takes his turn. He who catches the last stick wins all his opponent's sticks and then the game proceeds as at the beginning. Boys and girls play this game together.

JUNIOR HOME MISSION PROGRAM FOR JULY, 1921.

Prepared by Eleanora Andrews Berry.

LIGHTING THE WORLD FOR INDIANS IN DARKNESS.

1. Hymn—Light Up the World for Jesus.
2. The Light of the World—John 9:1-7, 18-21.
3. Prayer—That all Indian children now living in our land may learn of the true Light.
4. Story—The Indian Sun-Dance.
5. Indian Lullaby.
6. An Indian Game.
7. Map Talk—Our Indian Work.
8. Prayer—That our Church may do its duty to the Indians under our care, and that they may be aided to become Christian citizens, and may continue to do their share in advancing the Kingdom.
8. Hymn—The Story of Jesus Can Never Grow Old.

Notes:

Hymns from Life and Service Hymns.

Nos. 5 and 7—send 2 cents to Literature Department, 1522 Hurt Building, for Story of Lullaby, and the Map Talk. Have two little girls with their dolls tell the story and sing the song.

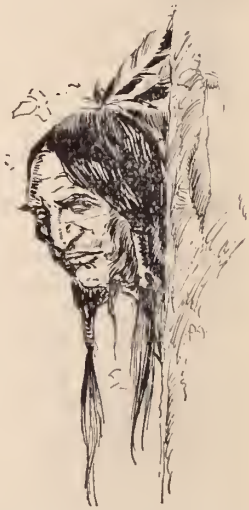
HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS ELEANORA A. BERRY, LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

Our July Topic:



THE INDIANS AND MISSIONS.

As gleaned from the Report of the Fourteenth Annual Meeting of the Home Missions Council.

IN the report on the Survey of Unreached Fields it was brought out that forty reservations have been surveyed in eleven States representing an Indian population of 48,833, divided into fifty-two tribes and tribal bands. Approximately one-seventh of the entire Indian population of the United States lives on these forty reservations. The term "Unreached Fields" includes areas where there are (1) pagan Indians for whom no provision has been made either by Protestant or Roman Catholic missionary agencies, and (2) tribes or portions of tribes partially occupied either by Roman Catholics or Protestants—where the work needs immediate strengthening and where some readjustments as to allocation of responsibility are in order.

"Of the 14,497 non-reservation Indians in California, 3,653 are reached by Christian missionaries and 10,844 are under no Christian influence.

"In some localities tuberculosis and trachoma are very prevalent, and in others there is only a trace of the twin plagues.

"Of the 3,000 non-reservation Indians in Nevada, approximately 10 per cent. are reached by Christian influence. On the Ft. McDermott Reservation, 120 miles from Wimmenueca, there are 323 Indians, but no missionary work has ever been attempted at that lonely outpost of the frontier.

"As the Indians, more and more, become an economic factor in meeting the demand for labor on the ranches, the railroads and the other industries, the prejudice now existing is bound to be lessened. If these 3,000 non-reservation Indians could be brought under the influence of strong Christian men and women and given an opportunity to develop materially and spiritually, the Indian problem in Nevada would soon be solved."

In presenting "An Adequate Program for the Navajos," Dr. T. C. Moffett, Secretary of the Indian Department of the Presbyterian Board of Home Missions, U. S. A., pointed out that this is the largest tribe numerically in the United States (31,500), and occupies an area equal to the size of Pennsylvania. Eight Protestant denominations are at work in twen-

ty-two stations. There are fifty-two white workers and twenty-four native (some serving part time as interpreters). The great need as voiced by one of the missionaries is "man power and equipment which is woefully lacking." "It is estimated that there are 7,500 Navajo children of school age without adequate school facilities. This is a challenge to Christian America," Dr. Moffett declared.

Your committee would call attention once more to the great continuing evil of peyote among the Indians of the United States. There is need for a Federal law which will prevent traffic in this pernicious drug. Already two or three States, notably Utah and Colorado, have effective State laws. This, however, is not enough. A special committee has issued under government frank a helpful leaflet entitled "The Nation Should Be Aroused to the Danger of Peyote." It is recommended that you authorize your committee to continue its activity along lines laid down during the past year looking toward the effective prevention of the use of peyote.

RELIGIOUS EDUCATION.

Of the more than 300 government Indian schools, 200 are day schools, 70 reservation boarding schools, 2 sanitariums, and 24 non-reservation schools. There are also 9 tribal schools in Eastern Oklahoma. The average attendance is given as 25,822. Non-reservation schools carry the largest enrollment. There are 29,463 Indians enrolled in public or private schools. The Roman Catholics have 47 mission schools and Protestants 25. The combined enrollment is not calculated to exceed 5,000.

In ten typical government schools fully two-thirds of the pupils are Protestant by preference and an even larger percentage of the employees. The importance of these federal non-reservation schools is due partly to their strategic location in the Indian country and partly because of the many tribes represented in one institution.

Here is a great mission field in concentrated form, with young people of the most impressionable age, the potential leaders of the race.

Practically 95 per cent. of the Indian young people who are in school outside of those in attendance at the regular public schools or in any other school are enrolled in the Federal institutions. In such institutions there is great need for a unified religious education program under trained direction.

EDUCATIONAL NEEDS.

Indicative of the present status in Indian education is the following statement from one who has made a careful study of existing conditions:

"The educational system in some tribes is changing rapidly. Many of the larger government boarding schools have been closed recently and more of the children are attending the public schools in town or country districts. This means that the parents are feeling greater responsibility and interest in the education of their children. These children must be kept clean and healthy if admitted to the public schools. Of course, for a long time it will be necessary for the government to have good day school inspectors who will help the mothers understand these requirements and who will explain to the children and parents, as well as to the white people, the advantage of this changed plan. The Indian people are beginning, because of this, to feel a greater interest in school and other community affairs, and if some of them can be placed upon school boards their progress will be more rapid, as they will soon lead their friends into a more thorough understanding of our public school system and of all its advantages. There will also be a greater desire for further education, principally at normal schools and agricultural colleges. With a little encouragement, many positions in the district schools in these communities could be filled by some of our brighter Indian girls, and their influence would be great. If they were trained they would be acceptable to the white people in these communities, where white and Indian are so

closely connected. Practically all other positions are open to Indian young people, from office work in the cities to farming in the rural communities.

It was pointed out at the Wichita Conference last year that there is great need of simple Bible study courses and Sunday school literature for the Indian young people. Much of what is now being used has been written for city boys and girls, and the Indian has no background for adequately understanding the illustrations and concepts presented.

Some situations call for attractive community centers where, under proper supervision, the young people can mingle in a companionable, friendly way. At all times there is need for an aggressive program enlisting the interest and active support of the young people in order to offset the attractions of the dances and peyote feasts.

Developments of much promise for native leadership are looked for from the recently organized "Indian Volunteer Bands" in two of the larger Indian schools. The members are not "student volunteers," in the usual sense, but are interested in fitting themselves for positions of helpfulness among their own people, living as Christians in whatever walks of life they may enter. A number of these young people have declared it as their intention, God willing, to enter Christian callings.

SOME O. P. C. GIRLS AND THEIR ACTIVITIES.

ONE girl came to us in the early fall. She is an orphan, her mother dying when she was four. She has been knocked about from one family to another and had no educational advantages until four years ago. Then a family of good people took her into their home, where she shared the duties and privileges of seven other children, receiving about four months' schooling a year.

She came to Oklahoma Presbyterian College last fall, entering only the eighth grade; she knew so little when she came. She is diligent and observant and eager to learn as few girls are. She works her way. Through kindness of friends she has the opportunity of taking music, and is making the most rapid progress of any pupil in school.

Another girl, a full blood, came about the greenest specimen you ever saw. She was one of the first to arrive in the fall, and a music teacher was impressed so forcibly that she resigned her job. She looked around that evening on everything in an observant fashion so characteristic, then suddenly said, "This is the prettiest place I ever saw."

Her improvement in her personal appearance and mental development is remarkable. She seems to take delight in memorizing the Scripture, and has a most active mind in this line. The transformation is nothing short of a miracle.

These girls come from homes in out of the way places, with little idea of civic improvement, and home-making, and sanitation. This is a strong argument for beautifying the already beautiful grounds and surroundings.

There is another Indian girl who graduated here recently who is actively engaged in Christian Endeavor work, being the most efficient president of this district. As a teacher she is a live wire—

An Indian Home such as some of the O. P. C. Girls came from.

a consecrated Christian girl who carries these ideals into the school-room.

In the spring the Oklahoma Presbyterian College Dramatic Club gave a home talent class play at Austin College, Presbyterian College for Boys at Sherman, Tex. Nearly all the twenty who took part were Indian girls, showing great talent. One of the instructors at Sherman said it was the best home talent play he had ever seen. The work done in other lines of school work is just as marked.

Last fall Mrs. Lyle took some of the girls to the woods. Darkness overtook them two miles from the car. They walked back through the forest with swinging stride, singing as they went. Mrs. Lyle remarked, "Girls, I don't see how you ever found your way back in the dark." One remarked, "Mrs. Lyle, an Indian smells the trail."

The Presbyterian Church has striven in the past to help the Indian to find the trail, and this educational institution has done much to bring ideals and unfold powers which shall help this people to find the way, the truth and the life.

INDIAN PRESBYTERY THEN AND NOW.

TWENTY years ago this Presbytery covered the whole of Indian Territory, being the only one in all that section which is now embraced in the State of Oklahoma. It was composed of six white missionaries and four Choctaw Indians, with twenty-one churches, including four white, having a total membership of 900.

Everything is conducted in two languages, it being necessary to interpret the minutes, the proceedings, the addresses and the sermons, which requires twice as much time and consequently occupies nearly a week. The delegates, as well as the local membership, bring their entire families and encamp around the church where the Presbytery meets.

The first forward step was the division of the Presbytery by setting off the white churches into Durant Presbytery, which, afterwards being divided into Durant and Mangum, made possible the Synod of Oklahoma. Indian Presbytery was then left with three white and four native Indians and about 600 communicants. It has lost by death all of its original white and its Indian preachers, except one of each race. It has on its roll at present two white ministers and a half-dozen Indians. Its churches remain about the same, those organized balancing the loss of its white churches.

It is handicapped by its inability to secure missionaries. As long as it was considered Foreign Missions there was no difficulty in securing volunteers, but since it became Home Missions not a volunteer has been secured, notwithstanding repeated appeals for some worthy couple to consecrate their lives to this needy people.

Two really great institutions, however, have been developed, the Goodland School and Orphanage and the Oklahoma Presbyterian College, the first for primary work, while the college is for the more advanced pupils.

Inter-marriage and education are tending to the absorption of the Indians so that the "full blood" are constantly diminishing. The allotment of land has scattered many of these Indian communities, so that there are very few typical Indian churches left, and the time may possibly come when it will no longer be a racial Presbytery, but will coalesce with its white brethren.

MORE AND BETTER INDIANS, THANKS TO WHITE HELP AND THE WAR.

CORRALED in a few spots of the continent they once owned, and confronted by the dissolving agencies of civilization, the redmen seemed, a few years ago, to be on the verge of extinction. Their white brethren were preparing to weep at the bier, while keeping an eye on the heritage of oil lands and other good things which could not easily be transported to the Happy Hunting-Ground. But the Indians deceived many whose thought was, perhaps, fathered by a wish, and, instead of slowly fading from the scene, they are reappearing in force, with renewed energy, developing ambition and a determination to learn something from their conquerors as to race propagation and preservation. The Indian is no longer one of the white man's burdens, if ever he was; he is amply able to take care of himself, and many of the race are literally rolling in wealth, if not in automobiles. Moreover, the Indian, though he has not much reason for it when all is said and done, is making a citizen whose patriotism is not consumed in the pipe of peace. As a race, the redmen invested about $25,000,000 in Liberty Loan Bonds, and sent 10,000 young warriors to fight alongside the white man in France. Taking lesson from the invaders, the Indians have increased in number from 230,000 in 1890 to 307,000 in 1919. Theodore M. Knappen, writing in the New York Tribune, holds that the Indians owe their regeneration to their conquerors. He comments:

"The contact of the two races, if left uncontrolled, would have resulted in the annihilation of the red men even after the tomahawk was buried and the rifle rang no more in border warfare. For several decades this harsh contact of the higher with the lower race tended mercilessly to the destruction of the Indians, but, thanks to the efforts of the later years to reinvigorate the race and educate its members to meet the conditions of what must be their life in a white man's country, they are gaining in numbers and growing in ability to cope with the changed environment."

Cato Sells, the United States Commissioner, remarked to Mr. Knappen the other day that "it's a great privilege to be instrumental in saving and restoring a race," and, after stating the increase noted above, he added:

"I estimate that altogether there are fully 350,000 Indians in the United States. Thousands have slipped away from all tribal and governmental relations and are living among the white population and making their way in life just as other people do. The normal birth rate exceeds the death-rate by about six to the thousand, and the former tends to increase and the latter decrease as the Indians attain economic stability.

"What has been done since I have been in office with a single tribe, the Jicarilla Apaches, illustrates how much vitality there is in the race and how quickly they 'come back' under suitable conditions. The Jicarillas have a reservation in southwestern Colorado and northern New Mexico. Disease had so undermined the tribal physique, their numbers were so reduced, and their economic condition was so low that, tribally and individually, these people had lost all ambition, all interest in life, and the will to live. They were simply waiting for death—a doomed and hopeless tribe.

"I have just returned from a visit to the Jicarillas, taken for the purpose of superintending the division of that tribal flock of sheep among the competent members of the tribe. During that visit I had a conference with several hundred men of the tribe that lasted for hours, there being no other white man present. They were full of the zest of life, keenly interested in their flocks and herds, absorbed in playing the game of the new surroundings, and as delighted as a college crowd over a football victory because a shipment of five hundred lambs to the Denver market had topped all records for the year by twenty-five cents a hundred.

"The dying Jicarillas had come back to life so gamely that they were able to beat the white man at his own game of sheep-raising. Primarily, this people was saved by giving it a purpose and goal in life. We bought them sheep out of the tribal funds, we showed them how to play the economic game of sheep-raising, we held before them the lure of individual ownership as soon as they were competent for it, and now they are up and coming. Of course, we have done much for them in the way of sanitation, medical treatment, and general betterment of health, but it was necessary to revive their souls as well as their bodies. They did it.

"Some of them beat us to it in respect to individual ownership; they were not content to await the division of the tribal flock. One-third of the families on the reservation have managed to start herds of goats and sheep of their own. Ed Ladd Vincenti

has more than two thousand head, and as he reviewed his flock for my benefit, he declared, 'I love my sheeps.'

"The other flocks range from two thousand down to a dozen. Sheep have started these Indians, and now they are going on to agriculture. They raised so much grain this year that all the granaries were filled, and we had to convert an unused schoolhouse into one. Oh, I tell you, it's simply wonderful to watch a whole tribe come back from the gates of death." * * *

The red men contributed blood as well as money to the great cause. They sent 10,000 of their young gallants into the army and 2,000 into the navy. It is their boast that the first American soldier to cross the Marne in the great battle that threw the Germans back for the last time was an Indian. We read on:

Even Sergeant York was outdone by the exploit of Private Joseph Oklahombi, a full-blooded Choctaw of Company D, 141st Infantry, who received the Croix de Guerre in recognition of a feat of arms set forth in Marshal Petain's citation as follows:

"Under a violent barrage, dashed to the attack of an enemy position, covering about 210 yards through barbed-wire entanglements. He rushed on machine-gun positions, capturing 171 prisoners. He stormed a strongly held position containing more than fifty machine guns and a number of trench mortars. Turned the captured guns on the enemy, and held the position for four days in spite of a constant barrage of large projectiles and of gas shells. Crossed No Man's Land many times to get information concerning the enemy and to assist his wounded comrades."

"Alfred G. Bailey, a Cherokee, of Oklahoma, had been in regular service with General Pershing in Mexico. He was a sergeant when killed in action in France and was awarded the Distinguished Service Cross for creeping into the enemy's lines alone far in advance of his regiment, where, unaided, he killed two German machine-gunners and captured a third, together with his gun.

"Walter G. Sevalla, of Brule, Wis., a corporal in Company F, 7th Engineers, was cited for 'extraordinary heroism' in action near Brieulles, France, in November, 1918. He swam the Meuse under terrific fire with a cable for a pontoon bridge, and later carried another cable over the East Canal and across an open field covered by enemy machine guns. At this time he was wounded, but returned bearing a message of great importance.

"Sergeant O. W. Leader, a three-fourths blooded Choctaw, was foreman of a cattle ranch in Oklahoma, when we entered the war. Greatly to his chagrin, an idle rumor gained currency that he was a Hun spy. He quit the cattle business at once and enlisted as proof of his American loyalty. He was cited for bravery in battle in the course of a brilliant record, of which the following is a synopsis: Fought at Cantigny, May 28, 1918; fought at Soissons, Chateau-Thierry, July 18, 1918; fought in St. Mihiel sallent, September 12, 1918; fought at Argonne Forest, October 1, 1918. Twice wounded and twice gassed. In addition to this military record is the interesting fact that Sergeant Leader was selected by the French Government as the model original American soldier of whom an oil painting should be made to hang upon the walls of the French Federal Building, where will be displayed types of all the Allied races."

The army experience of the young men has proved, for most of them, the most important educational factor of their careers. Commissioner Sells refused to permit them to be grouped as Indians in service units. They volunteered or were drafted as individuals and were allocated as such to companies and regiments. The result was that for a year or two they lived precisely the life of the white soldiers, with white men for companions. Many of them were completely regenerated in the service.

* * * * * * * *

Naturally inclining to outdoor occupation, the Indians now are sheepmen, cattlemen, lumbermen, fishermen, trappers, hunters and farmers. They cultivate more than 700,000 acres, and 176,000 of them have individual land-holdings. They own about 250,000 horses, mules, and burros, about an equal number of cattle, and 1,230,000 sheep and goats. The total value of their live stock is $48,000,000, an increase of sixfold in twenty years. As fast as they become competent the Indians are placed on individual footing, receive fee patents to their lands, and are "turned loose." In pursuance of this policy 10,956 patents have been issued in the last three years, more than were issued in the preceding ten years. Taking up other phases of the red man's advance, Mr. Knappen writes:

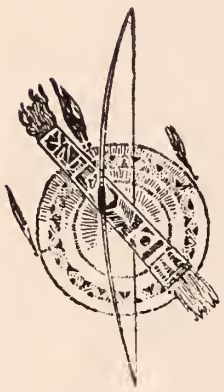
As to the present day educational, social, and domestic condition of the Indians, it appears from Commissioner Sells' report that 61,000 out of 84,000 eligible children are in school; that 43,000 out of 54,000 families live in houses; that there are only 236 polygamous marriages; that 113,000 Indians are churchgoing; that 120,000 speak English; that 81,000 are literate in English; that 191,000 wear citizens clothing; that 79,000 are citizens, and that 26,000 are voters.

Altogether it appears that "the noblest

savage" of them all has successfully won through from savagery to civilization, and that we shall have the Indian with us for all time unless with full independence and citizenship he should mingle his blood in the great stream of that of the general population of the country, though it is noticeable that at present only about one-tenth of Indian marriages are with whites.—*The Literary Digest.*

TO THE AMERICAN INDIAN.

By ELAINE GOODALE EASTMAN.



My brother, with the piercing eyes,
The swarthy cheek, the distant mien,
In whose impassive port is seen
The habit of free centuries,
The dignity that scorns surprise—
Brave without hope, and proud, I ween,
Only of something that has been,
And in the dead past buried lies—
Look up—with happier courage face
This modern strife; accept the plan
Of a strange world no longer young.
The future beckons to your race;
You, the self-centred, silent man,
Shall yet gain friends and find a tongue.

AN INDIAN PROGRAM.

The Joint Committee on the Indian Work of the Home Missions Council and the Council of Women for Home Missions has made the following recommendations for Indian work:

(1) The speedy evangelization of pagan tribes and portions of tribes.

(2) The completion of the Indian survey at the earliest possible moment, so as to make the findings available for the boards and agencies doing work among the Indians.

(3) An adequate program of religious education in government schools.

(4) The strengthening of mission schools and mission school work.

(5) A program of applied social Christianity in Indian communities and on reservations, intensely practical and embodying the social message of the gospel in all its applications to modern life.

(6) Discovering and developing a trained native Christian leadership.

(7) The improvement of morale among government employees.

(8) While recognizing the Indian Bureau's decision to drop certain Indian schools as sound policy wherever conditions warrant and circumstances assure the care of Indian boys and girls in the public schools or other government supported institution, nevertheless, a sincere protest is made against such closures when evidence clearly indicates that Indian children will not be cared for, will grow up in ignorance and will continue their pagan, unenlightened existence in a worse state, perhaps, than their fathers.

A CHALLENGE TO PRESBYTERIANISM.

REV. D. B. GREGORY.

A WIDE expanse of country in the Southwest awaits the guiding hand and the uplifting influence of the Southern Presbyterian Church. It is a section of great possibilities along agricultural lines and in the prospect of further development and discovery of additional oil fields. Its present great population is looking for the proper kind of leadership and also deserves the best of training along educational and religious lines.

For a decade or so there have been a few faithful Presbyterians at work in this great country. Some of them have been ministers who have been endeavoring to establish and hold church organizations in the towns and to develop the Home Mission work of our Church. Others have been "holding the fort" and doing a work which stands as a model of faithful and self-sacrificing service to all church officers and members in our Church who are devoted to the interests of our Zion. But there is one great institution, once a child of the Church, now grown to maturity, which stands as a lasting monument to the efforts of a few very faithful people and leaders of the Southern Presbyterian Church. Oklahoma Presbyterian College stands as a beacon light in this great expanse of territory and remains as the only bulwark of real religious education for young women. It is the one great agency which can effectually reach some homes and which can very splendidly mould many lives.

But all Presbyterians should remember that the work of this institution should be enlarged to keep pace with the rapid development of this country. Therein lies the challenge to the Southern Presbyterian Church. The West does things on a big scale and is only satisfied with the very best. This is the hour when the Southern Presbyterian Church should realize its great opportunity and throw more of its resources into this divinely appointed task which awaits it here. Here is a place where souls are born again. Here is the place where foundations are laid for lives which otherwise might perish. Here is the influence which points to higher fields of service. Here is the spot where God will speak to responsive hearts and call them to larger service for Him. This is the mountain top from which many will get a vision of nobler living and world-wide fields of usefulness. The beneficent influence of this institution is felt in many hitherto darkened homes and reaches on into the affairs of society, Church and State.

This institution, which is already dear to the hearts of so many Presbyterians, has been well advertised and widely discussed among the people of our Church. It is time now to stop talking and do big things for it. It has great needs which must be met. Under the able management of its new President and his wife, Dr. and Mrs. E. H. Lyle, many substantial improvements have been made this year. There is the appearance of progress and a spirit of hopefulness. They should have the moral support of all of our people. They should be remembered in the prayers of all. But we should open up our pocket-books for once and give them our financial support, so that they may provide a larger library for the girls: a better equipment for the new gymnasium; comfortable furnishings for the new auditorium and the dormitory in the new building; a better equipped laundry, and above all else a respectable endowment fund, of not less than one-half a million dollars. The writer is in favor of making this the greatest Presbyterian institution of its character in the South or West. Its location is favorable, being in the center of a fine section of country,

in a rapidly growing city which happens to be the center of Presbyterianism in the State, with our largest church located here. Durant is proud of this institution and would like to see the equipment provided which would induce large numbers to come to us from every section, over the many railroads which come from every direction. This city considers its schools, colleges and churches its greatest institutions. But this country must have the liberal support and influence of the Presbyterian people for a few years yet before things will be upon an entirely satisfactory and permanent basis. There is no executive agency or organization in our Church which is able to meet all of these needs, so this appeal is made in the most urgent manner possible that it may rest upon the hearts of all of our people and receive a fair consideration and ready response from them. Help the earnest remnant of Israel in our beloved Church, who, with the rest of the one-fifth of the population of this great state, are striving for better things, and in a few years a mighty host of redeemed people will rise up to bless you.

Durant, Okla.

SPRING MEETING OF INDIAN PRESBYTERY, 1921.

MRS. C. S. EVERTS.

WHEN invited to Oklahoma to do special Auxiliary visiting this spring, I rejoiced to learn I was to attend the meeting of Indian Presbyterial and visit some of their churches. The Presbyterial meets with Presbytery, giving opportunity to attend both.

Presbytery convened Tuesday, April 12th. Because of a misunderstanding of dates, a long, circuitous railroad trip was necessary, involving a night in a hotel, and on reaching the nearest railroad point, we learned that a terrific rain had so swollen the mountain streams that they could not be forded and we had to stay all night again. Early next morning we started on a sixteen mile drive through the Kimisha mountains, over the roughest and rockiest of roads, but through beautiful scenery, reaching Beachtree, the church in which they were meeting, about ten o'clock Saturday, April 16th.

Going to Presbytery, with the Indians, does not mean to rush off at the last minute or perhaps wait until the second session, rush through with the most important business, get leave of absence and rush home before Presbytery closes. On the contrary, every minister and elder is there unless prevented by serious illness, and usually takes the entire family. Many other families go as visitors, especially those whose women are representatives to Presbyterial, and all are present before opening session and remain until the close. This Presbytery convened Tuesday night and did not close until the following Monday morning. It included a Sunday-school institute and meeting of the Brotherhood, and was truly a time of great spiritual refreshing. Of the one hundred and twenty-five adults present, only three were white people—Rev. C. J. Ralston, the veteran missionary and superintendent of Home Missions in the Presbytery; Mrs. Gooding, of Goodland, and the writer. Rev. E. Hotchkin was prevented from attending by a serious accident in his family.

The five or six families belonging to this church had all moved over and camped in two-room shacks near the church, to entertain the Presbytery. Beds, stoves and dishes galore were in evidence. In one corner of the church, bedding was piled high, and many men slept on its floor. In the camp houses, beds covered the floors.

Seven of their nine ministers were present (one is infirm), and fifteen elders (there are only twenty churches), which shows their interest in their church

courts. Each day opened with a sunrise prayer meeting. There was the usual eleven o'clock public worship, also at seven-thirty daily. Saturday morning Rev. Nelson Wolf preached and interpreted his sermon. He read the Scripture in Choctaw, then English, and preached in Choctaw, then in English: a courtesy we greatly appreciated. His sermon would have done credit to any minister. Frequently during the short time I was there some interesting items were interpreted for my information. Reports showed they had not reached their quota for benevolences last year, although they had far exceeded their quota the previous year. Regret was expressed at this failure, and they promised to make up the deficit as well as reach the goal for the coming year. Oh, that all of our churches would accept responsibility in the same conscientious manner!

A most encouraging report was: Eleven candidates for the ministry, and two licentiates. Soon their churches will be supplied. Again, we could learn a lesson from their faithful devotion. Their membership is so scattered, many of them living long distances from their church. Their work is carried on under such handicap and difficulties as would discourage the average white church of the present, and cause many to abandon the work. The growth of the Indian churches means more of work, effort and self-sacrifice than we can possibly understand, and is a strong appeal for our interest, sympathy and prayers.

All week they had eagerly looked forward to Dr. Morris' coming. Learning that a missed connection prevented his coming, they were intensely disappointed. As I arrived at the time he was expected, they asked me to speak at the popular meeting Saturday night. Tradition! Where art thou? A loyal Southern Presbyterian woman speak to the brethren? Of course, I refused! But when they insisted and Mr. Ralston approved, I most reluctantly consented, being greatly relieved that Presbytery did not convene until afterward, so that while I spoke to the assemblage, it was not before the Presbytery. The church was crowded to its capacity. They listened with such quiet, eager attention as I spoke of the Task of the Church and the part of prayer and the tithe in its accomplish-

Spring meeting of Indian Presbytery, April, 1921.

ment. It was clearly interpreted by Rev. Mr. Wolf. Never had I felt so humble as when I looked into those eager, dusky faces and realized the great opportunity of our Church.

And the children! What an appeal they are! Think of sixty or seventy children and young people attending Presbytery! We photographed fifty-five and did not get all. Children are taught the Bible, Catechism, and to pray. They attend worship and sit quietly and reverently, then join in the singing as heartily as their elders. How they love to sing. Their voices are musical and although much of the singing was in Choctaw, the old familiar hymns of our Church were recognized, and one was conscious of their spirit of worship. In every session we felt the presence of the Holy Spirit, and know that Presbytery means much to these people.

Sunday was a wonderful day. It opened with the sunrise prayer meeting. The Sunday school numbered 111, with an offering of $4.27. The eleven o'clock worship was followed by a memorial service for the deceased wife of a minister. At three o'clock there was a strong sermon. All professing Christians were asked to rise. It loked like every one did. When those who were not Christians were asked to rise, there were only nine in all that congregation who stood. At night Rev. Mr. Ralston gave a fine gospel message.

Monday morning, following the sunrise prayer meeting, the entire crowd assembled for farewell, forming in one large semi-circle in front of the church, men on one side, women on the other with a group of young men in center to lead the singing. As they sang one after another of the cherished hymns, the members of the local church, children and all, passed down the line shaking hands and telling their guests good-bye. The minister at head of semi-circle next fell in line, and one by one they followed until finally each had shaken hands with the other and all said good-bye. It was a most impressive farewell; and there were not many dry eyes in the gathering.

The older ones are rapidly passing away. The coming generation will present a new problem to the Church. Oh, friends who read these lines, will you not be more earnest in your prayers for the work of Assembly's Home Missions Committee, that by your prayers and gifts it may be enabled to meet the great opportunity here as elsewhere? Opportunity does not wait.

"The King's business requires haste."

Gulfport, Mississippi.

GOVERNOR ALLEN WRIGHT, CHOCTAW.

ALLEN WRIGHT was born in Mississippi in November, 1826. Both of his parents were of pure Indian blood. He belonged to the Choctaw Iksa, or clan, called Hayi-pa-tuk-lah. About 1833 his parents migrated to the Indian Territory. His mother died on the westward journey and was buried by "The Trail of Tears," as the Choctaws called the road over which they traveled away from their old homes. His father settled near Lukfata, in the present McCurtain County, where he died soon afterwards, leaving the son, whose name was Killihote, and one daughter. The orphan lad was taken in charge by Rev. Cyrus Byington and Rev. Alfred Wright, with whom he lived until he entered Spencer Academy. He was then named Allen Wright, taking the family name of Rev. Alfred Wright.

"After being fitted for college by the mission teachers, he entered Delaware College in 1848. The next year he transferred to Union College at Schenectady, New York, whence he graduated in 1852. He then matriculated at the Union Theological Seminary, New York City, where he graduated in 1855.

"Returning to the Choctaw Nation, he

Christian Indian families on a fishing trip.

was at once placed in charge of Armstrong Academy and was ordained as a minister by the Indian Presbytery. In 1856 he entered public life, being elected a member of the General Council of the Choctaw Nation. He subsequently served as national treasurer, national secretary and as national superintendent of schools, though actively engaged as a mission worker all the while.

"In 1857 he was married to Miss Harriett Newell Mitchell, of Dayton, Ohio, who had gone to the Choctaw Nation as a teacher in one of the mission schools. In 1861, as one of the commissioners on the part of the Choctaw Nation, he signed the treaty which was negotiated between his people and the Confederate States. He served in the Confederate Army during the Civil War, and at its conclusion, was selected as one of the Choctaw commissioners to negotiate a new treaty with the Federal Government. While he was absent in Washington on this mission, in 1866, he was chosen by his people to serve them as principal chief. Two years later he was re-elected for another term.

"In 1876 he was elected by the General Assembly of the Presbyterian Church as one of the American delegates of the World's Presbyterian Assembly in Scotland. Union Theological Seminary conferred upon him the degree of Doctor of Divinity. His later years were largely devoted to literary pursuits. He translated all of the Choctaw and Chickasaw laws into the tribal vernacular for publication. He wrote and published a Choctaw-English lexicon or definer, and he was the author or translator of a number of hymns in the Choctaw language. His last work, completed just before his death, was the translation of the Psalm of David from the Hebrew direct into Choctaw, without the medium of the Greek or English versions. He died at Boggy Depot, December 2, 1885."

Mr. Wright reared a large, interesting family. His mantle fell upon the shoulders of his son, Rev. Frank Hall Wright, the noted Indian evangelist, who needs no introduction to the readers of THE SURVEY.

REV. JOSEPH PARKER GIBBONS, MISSIONARY TO THE CHOCTAWS.

MRS. ESTHER GOODING LEWIS.

"So live, than when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
As one who wraps the drapery of his couch
About him and lives down to pleasant dreams."

NEVER did a man wrap the drapery about him and lie down to more pleasant dreams than did Rev. Joseph Parker Gibbons, who gave his life work up June 6, 1918. Nor could his going away be more beautifully expressed than by using his own words. During his last days when his feet were too tired and feeble to stand he said to his wife: "Poor tired feet, so weary and worn, but you will soon be rested walking the streets of the new Jerusalem." He was the son of William Hugo and Susan Graham Gibbons, born in Sumter County, South Carolina, July 27, 1850. In 1855 he came with his parents to Hempstead County, Arkansas. At that time Arkansas was on the border of the western frontier, United States troops having been sent out to F' Towson, Oklahoma, establishing a fort there in 1845 as a protection to the western part of Arkansas from the Comanche Indians, who at that time roamed at large in Southeast Oklahoma, and were terrorizing the people on the borders.

It was in this wild Western country that Mr. Gibbons, at ten years of age, was left with the care of his mother and family when his father volunteered for service during the Civil War. Most of the support of the family fell upon him, but he bravely went forward and with the encouragement of a brave, courageous, Christian mother, struggling through four long years. His father returned to find a man where he had left a mere child. Instead of leaving the farm in search of an education, which he had now begun to realize that he so needed, he stayed with his father, helping him to get back the material things they had lost during the war. It was there he learned to love the big outdoors. All nature appealed to him, and the wonderful lessons she had to teach him were learned without the realization of it. The secrets of the forests, the hiding places of the birds, the cunning of the foxes and deer, the haunts of the beaver and the call of the wild turkeys, were all his. He loved them all. His favorite sport was hunting and fishing and in later years he rested his mind by taking his faithful Shepherd dog and sure-aimed gun and going back to the primitive things he loved so.

The lessons of honesty and integrity learned in this simple manner helped him later to battle with the hardships of life and to bear some of the hardest pains and sorest bereavements that ever came to human endurance.

In his sixteenth year he united with the Presbyterian Church at Black Branch, Arkansas, the faith of his parents, and from that time on lived a life consecrated to God. He soon reached young manhood without even the simple rudiments of an education, yet each day brought him a keener desire for that knowledge which would give him more opportunities of serving his Master. His faith in his Master strengthened him and he knew that somehow, some way the doors of knowledge would be opened to him.

At this time his cousin, Rev. W. J. B. Lloyd, was at Mt. Holly, Arkansas, preparing himself for the ministry and it

was to him that Mr. Gibbons went telling him his earnest desire, his hopes. Mr. Lloyd, whom he loved as a brother, gave him a place in his home and there Mr. Gibbons took up his studies under his cousin's tutorship, studying and working. It was like a half-starved wolf feeding on a lamb, his mind fairly feasted!

In 1870 Mr. Lloyd came to Old Bennington, Oklahoma, as a missionary. Mr. Gibbons struggled alone for two years, but could bear it no longer and in 1872 followed his cousin; again taking up his studies under his cousin.

It was not long then until he felt his Master's call to preach. Mr. Lloyd had established a few churches, but he had no help yet, he was doing his best to send the gospel to the uttermost parts. It was at one of these Indian meetings that Mr. Gibbons felt his call to the ministry. An Indian elder was exhorting his people for Christian workers. Then he turned to the white preacher and said: "Why don't they send us more men like you? Why don't you tell them back there how badly we want them, how earnestly we plead for more preachers and teachers! Tell them if they will send us a white preacher, I will give him my home, give him corn and meat till he can raise some and give him my team to raise it with." Mr. Gibbons had listened attentively through this discourse, but could not understand it as he was speaking Choctaw. The Indian was so earnest in his pleading and it struck Mr. Gibbons so forcibly that he called an Indian to one side who could understand English and asked him to interpret it for him. When the man complied with his wishes, his heart was stricken with grief that so earnest a plea could not be granted. Then the question came, "the still small voice" pleaded "Why not you?" He fought the idea—"Who am I, that I should tell so great a theme?" No education, no money with which to go to school, no opportunity of even earning any, yet the "still small voice" pleaded and seared deeply into his heart. His very vitals were burning with desire to tell so great a story to people

Indian Church, Goodwater, Mr. Gibbons' First Charge.

who were so earnestly begging to hear the gospel. The answer came again from the "still small voice," who whispered "God hath chosen the foolish things of this life to confound the wise," and still the question was how and where shall I get knowledge of the things I should know. The answer came back, an echo, "Work, trust, and have faith." "Take my yoke upon you and learn of me."

Then followed ten years of continued and strenuous struggle,—his goal to go preach the gospel. He continued his studies under his cousin, then went to high school at Hope, Arkansas, and later was admitted to Arkansas College. The first summer before he entered college he mauled rails six weeks, with nothing but baked sweet potatoes to eat. The next he hauled freight from Little Rock, Arkansas, to Texarkana, a distance of one hundred miles, with an ox team. Then while in college he did odd jobs in town for his expenses, even cutting kindling at the back doors of the town's people. Then came long years of waiting when he would teach one year and return to school the following year. To further curtail expenses in college, he with the Rev. Frierson Lloyd, a younger brother of W. J. B. Lloyd, Dr. A. J. Cheatham, Dr. C. C. Williams, and Dr. J. C. Williams, "kept batch" in a single room. Each of the above mentioned men after leaving college became a power for God in their several homes. Once in returning to school, Mr. Gibbons could not enter Batesville because it had been quarantined, but he was so anxious and so determined to get to

school on time that he waited till night and swam the river to get into town before daylight.

After finishing his school work, he taught school near his old home, and married Miss Mary L. Talbot, of Texarkana. He continued his school work and had a small farm he tended. It was there that the second "SOS" call came to him. W. J. B. Lloyd came to see him, found him in the field, and after talking to him about His word said, "'Come over into Macedonia and help us,' for there the harvest is so great and the laborers so few." This was a direct plea and again the "still small voice," who had guided him through all these years, whispered, "Go." So he sold his crop and in 1884 came to Goodwater, Oklahoma, an old mission station and taught school there a number of years. That same year he was licensed to preach by Indian Presbytery and two years later was ordained. The ten years of his school life which he so faithfully pursued were mere school days compared to the work, the privations, the hardships, and the earnest, consecrated work he did the remaining years of his life.

Back in 1845 when the troops were sent to Ft. Towson, a number of missionaries from the Home Mission Board had come into this foreign field and established mission schools in Southeast Oklahoma. There were six of these, namely: Goodwater, established by Rev. Mr. Stark; Stock Bridge, by Rev. Mr. Wright; Wheelock, by Rev. Mr. Edwards; Pine Ridge, by Rev. Cyrus Kingsbury; Goodland, which was also cared for by Mr. Stark, and Spring Bluff, by Rev. Ebenezer Hotchkin. These places had been established and kept by the Home Mission Board until the Civil War, when they were abandoned as was everything else. After the war, during the reconstruction period, a few of these schools were reopened and maintained by the Government under the direction of Governor Leflore. Among the reopened schools was Goodland in 1870. It was the home of Governor Leflore, and his wife successfully taught the school a number of years. In 1884 when Mr. Gibbons took up his work at Goodwater, he carried on the religious work of both places, teaching at Goodwater, and preaching twice each month at both places. He built a home at Goodwater, consisting of one room, side

Boys at Goodland Indian Orphanage.

The Manse at Goodwater, with Mr. Gibbons, his wife and children, and a nephew who was living with him.

room, and a small porch, hauling the lumber with an ox team from Fincher's mill near Antlers, a distance of nearly forty miles over the wildest and roughest of country. He also cleared and tended a small farm during his off hours. It was there that three of his children were born, Joseph W. Gibbons, of El Paso, Texas; Harriet, Mrs. Clarence Oakes, of Hugo, and Brilla, Mrs. Warren Lew Allen, also of Hugo. Nora, Mrs. Roy McKey, of Files Valley, Texas, and Hugh, of New Mexico, were born at Goodland after he moved to that place.

His home life was one of utter devotion. His wife, having tuberculosis, was an invalid and during the latter part of her life Mr. Gibbons not only kept his church work, but the responsibilities of home were his also. Many times he taught school all day with a simple bowl of mush and milk for his lunch. In 1900 she died, leaving him five small children to mother.

(To be concluded in August SURVEY.)

OUR SPICE BOX.

Ten thousand eight hundred and forty-four Indians in one State unreached by Christian influences. Where are they?

Indian Presbytery is handicapped by what?

How did the girls find their way through the woods?

It is the one great agency which can do two things. What are they?

It may be wise to close some Government schools, but it should not be done when?

Name three unique features of Indian Presbytery's meeting. The difficulty will be to stop at three.

Some authorities to-day believe in sending Indians to our schools and colleges for white students.

What outstanding example shows that this plan worked well, at least once.

He broke quarantine and swam the river to get to school on time. Who was he?

SENIOR HOME MISSION PROGRAM, JULY, 1921.

Prepared by Eleanora Andrews Berry.

THE INDIAN AND MISSIONS.

1. Hymn—The Son of God Goes Forth to War.
2. Prayer—For the faithful Indian Christians who are seeking to hold the vacant churches together in Indian Presbytery, that their efforts may be richly rewarded.
3. A Message to the Faithful Churches—Rev. 3:7-13.
4. Map Talk on Indian Presbytery.
5. Indian Presbytery as Seen by a Woman.
6. Our Greatest Missionary Opportunity.
7. One Church's Contribution to the Master's Work.
8. Life Sketches of Indian Missionaries.
9. Roll Call.
10. Prayer—That volunteers for the Indian Work may be recruited, and that our work may once more become an aggressive force among the Indians of to-day.
11. Hymn—The Fight is On.

Notes:

4. Send 2 cents to Literature Department, 1522 Hurt Building, Atlanta, Ga., for map and lesson on Indian Work.

7. Trace Sandy Greek Church's history.

9. Answer with name of Indian missionary, past or present.

Publication and Sabbath School Extension

Branch Department at Texarkana, Ark.-Tex.
Publishing House, 6-8 North Sixth Street, Richmond, Va.

SUNDAY-SCHOOL CONFERENCE, MONTREAT, N. C.,

JULY 2-12, 1921.

THE Montreat S. S. Conference should be of special interest to parents as well as to pastors and Sunday-school workers this year. Religious training in the home, and the great importance of securing home co-operation with the work of the church school, are matters of central importance, and the attention of the Church is being centered more and more upon them.

It is to be hoped that many of the delegates to the Woman's Auxiliary Conference, which follows the Sunday-School Conference, will find it possible to come in advance and take advantage of the lectures and classes of the Sunday-School Conference.

The longer period, ten days instead of seven as heretofore, and the use of textbooks in specialization study with credit given for satisfactory work, make real educational and inspirational values available to those who attend the conference.

The Sunday-school period follows the Young People's Conference after one day's intermission, making it possible for some to take advantage of both of these important conferences.

Delegates.

The Sunday-school program will be helpful to pastors, Sunday-school officers and teachers and parents. Churches and Sunday schools should carefully choose delegates to this conference with a view to building up their educational program. Inspiration and study have been so combined as to present the most effective educational methods in a proper way.

Bible Study.

Rev. Theron H. Rice, D. D., of Union Theological Seminary, has been secured for the Bible hour. Dr. Rice is a Bible teacher of unusual spiritual power and attraction, and will bring inspiration and instruction to the audiences that are privileged to hear him. We announce his lectures with great pleasure.

Educational Lecturer.

We have been fortunate in securing Prof. Edward Porter St. John as lecturer on Educational Psychology and Methods of Religious Training for this conference. Dr. St. John is our foremost authority on story-telling and certain phases of religious education in America, and Montreat audiences of four summers ago will remember him with real pleasure. He is authoritative in knowledge and popular in exposition. His lectures are announced as follows:

Morning Series.

Problems of Adolescence.

1. The Challenge of Youth.
2. The Growth of Selfhood, and of the Social Spirit.
3. The Dawn of Love, Romance and Chivalry.
4. The Call of the Ideal.
5. The Spirit of Service.
6. The Religion of the Adolescent.

EVENING SERIES.

The Child and God.

1. Making God Real to a Little Child.
2. Acquainting the Child With the God of Law.
3. The Child's Worship.
4. The Child and Conversion.
5. Child Religion and Everyday Life.
6. Training the Child in the Spirit of Service.

SPECIALIZATION CLASS WORK.

There will be classes under competent instructors covering the different departments and phases of Sunday-school work. Text-books will be used as a basis for study, and the lecture and discussion method so combined as to develop real insight and skill in Sunday-school work. Credit for work in these classes will be given recognition as part of the Standard Three-Year Diploma Course in Teacher Training. Courses will be offered on the following subjects:

Beginners, Primary, Junior, Intermediate, Senior, Young People's, Adult, Sunday-school Administration.

There will also be a conference for Presbyterial and Synodical leaders and field workers on the promotion of efficiency covering the general field of Sunday school and Young People's Work.

Instructors will be as follows:

Rev. G. F. Bell, Rev. Wesley Baker, Rev. J. J. Fix, D. D., Miss Anna Branch Binford, Miss Elizabeth McE. Shields, Mrs. S. H. Askew, Mrs. W. C. Edmondson, and Dr. Gilbert Glass.

Text-books for these courses can be secured at the Montreat Book Store.

MUSIC.

The Ackley Brothers, who will be remembered by many Montreat attendants as attractive and inspirational music leaders, have been secured to direct the song services during the conference.

Life and Service Hymns, which is especially adapted to Sunday-school use and has had a phenominal sale in our own and other churches, will be the conference song-book.

CONFERENCE SCHEDULE.

9:30 A. M.	Bible Hour.
10:30 A. M.	Sunday-school Lecture.
11:15 A. M.	Sectional Classes.
12:05 P. M.	Sectional Classes.
1:00 P. M.	Dinner.
7:15 P. M.	Song Service.
8:00 P. M.	Popular Educational Lecture.

Announcements regarding the Sunday services will be made at the conference.

RECREATION AND SOCIAL LIFE.

There will be ample opportunity for relaxation and the enjoyment of the many attractions which Montreat offers. The afternoons will be free for swimming, mountain climbing and games of various kinds. Those who have limited vacation periods will make no mistake in spending a part of them at Montreat, so as to combine rest with preparation for better service.

Information regarding hotel and cottage rates and accommodations can be secured by writing to Dr. R. C. Anderson, Montreat, N. C. Consult your nearest railroad agent about round trip rates to Black Mountain, N. C., the Montreat railroad station. For information regarding the conference, write to Rev. Gilbert Glass, General Superintendent, Box 1176, Richmond, Va.

The Church stands as the midway house between God's truth and the individual.—*Kind Words.*

The Woman's Auxiliary of the Presbyterian Church in the United States

Mrs. W. C. Winsborough, Superintendent and Editor
257-259 Field Building, St. Louis, Mo

MONTREAT.

THE Ninth Annual Session of the Montreat Summer School of Missions will open July 14th and continue through July 20th. The best program which we have yet had for this conference will be presented at this time and a record-breaking number of delegates is expected.

The Bible Hour will be conducted by Mrs. Margaret T. Russell, of the Moody Bible School, and a member of our own denomination. One of our own pastors, in speaking of Mrs. Russell's work says: "In Mrs. Russell is combined a magnetic personality, deep earnestness, a thorough knowledge of the Scriptures and a remarkable power of imparting that knowledge to others."

Mrs. Russell will give five lessons on Personal Work, presenting this important subject by teaching the delegates how to teach this subject at home.

The Home and Foreign Mission textbooks for adults will be taught by Mrs. Hallie Linn Hill, of New York City. Mrs. Hill is a brilliant and instructive lecturer, and one of the best known public speakers among women in America, having lectured at many of the important summer conferences in the North and West. We are fortunate in securing her services.

Miss Carrie Lee Campbell, of Richmond, Va., will present both the Home and Foreign books for young people. Miss Campbell's handling of study books is well known to the women of our Church, and her presentation of the Junior books this year will be well worth hearing.

An efficiency class will be conducted each afternoon as well as conferences concerning the work of the different officers of our Auxiliary.

Well known speakers, both men and women, will address the conference during the evening meetings, while a delightful social time is planned for the week.

Ask the railroads about an especial rate for these conferences, and room and board should be engaged at once for those who expect to attend. The Foreign Mission Conference opens on July 21st.

In no other way can you so admirably fit yourself for better service during the coming year with the same expenditure of money. Will you not arrange to be with us at that time?

COME!

FIFTEEN HUNDRED MILES OF ILLITERATES.

"If the 5,500,000 illiterates in the United States were stretched in a double line at intervals of three feet, and were to march past the White House at the rate of twenty-five miles a day, it would require more than two months for them to pass."

AUXILIARIES, ATTENTION! PLEASE NOTE THE ANNOUNCEMENT BELOW.

ATTENTION!

The Woman's Auxiliary will hold three Conferences for Colored Women as follows:

1. Christiansburg Industrial Institute, Cambria, Va., August 20-27, 1921.
2. Stillman Institute, Tuscaloosa, Ala., September 10-17, 1921.
3. Gammon Seminary, Atlanta, Ga., September 17-24, 1921.

These conferences will have practical and inspirational programs, such as have been given for four years at the Tuscaloosa Conference.

Societies are urged to bring these conferences to the attention of leading colored women in their communities, and to assist in making it possible for at least one delegate to attend the nearest conference.

EXPENSES.

Room and board .....$1.00 per day
Conference enrollment fee 2.50
Delegates are requested to bring towels, soap and Bibles, and at Christiansburg, bed linen.

For further information, address The Woman's Auxiliary, 257-259 Field Building, St. Louis, Mo.

Will not every Auxiliary think seriously about the possibility of sending a colored woman delegate to the conference meeting nearest your home?

Select a woman of Christian character and possible leadership and interest her in the conference, and have your Auxiliary help her to go.

THE SYNODICAL COLLEGE OF MISSOURI AND HER MISSIONARIES

THREE "Seminoles" sat round the open fire in the "Saxi" house at Chunju, Korea. The setting sun had just poured its waning glory across the yellow rice fields in the valley below, while the mountain tops were still radiant with its departing glow. The three women had watched the panorama in silence for some time, and then had slowly wended their way into the living room, for the chill air of a late October afternoon made the fireside grateful.

Miss Mattie Tate, one of our pioneer missionaries to Korea, and Miss Sadie Buckland, soon to round out her twelfth year in Korea, were entertaining the visitor from the home land. Schoolmates in Missouri in the long ago, naturally their thoughts turned toward the days when at dear old Synodical college their lives had last touched each other.

"Strange," said Miss Tate, "how many missionaries have gone out from the little college we love to call our Alma Mater."

"Yes," said the visitor, "twenty-two girls have found their way into Foreign Mission fields."

"When one considers the small student

body," said Miss Buckland, "the number of boarders never reaching one hundred, and the day pupils scarcely half a hundred more, it is all the more remarkable that this school has such a representation in the foreign work of our Church."

Then the conversation naturally turned toward the Seminoles in Japan, which country the visitor had just left.

"The Ostroms, I understand, are in the home land on furlough, and Lillian Curd has not returned. What a splendid work those two women have done for the Master in Japan! We hear Miss Annie Patton is returning to Japan," said Miss Buckland, "and we are wondering where Miss Florence is."

Synodical and Westminster Colleges in the Orient. Miss Sadie Buckland, Mrs. Winsborough, Miss Mattie Tate, and Rev. Lewis Tate.

"She is doing a fine work at the Assembly's Training School in bringing the missionary message before those girls who are preparing to give their lives to active Christian service," replied the visitor.

"And Kate Boude Moore?" "She is now home on furlough, but returns to Japan in a short time, leaving six of her eight children in America at school."

"Then," said Miss Tate, "there was Jean Forsythe who was with us here in Korea for a while. Truly, as one looks back over the girls from Synodical College, it is amazing to see what work they are doing in the foreign field."

"I suspect," rejoined Miss Buckland, "some are also to be found active in Christian work in the home land."

"Yes," replied the visitor, "scores of our ministers' wives have come from Synodical College, and wherever you find a graduate of Synodical College, you find a center of Christian influence."

Question after question was asked as to what had become of former schoolmates. Tender, indeed, were the references made to dear old Dr. Robertson, so long a blessing to the girls of the school; to Dr. Charles, endeared to every girl in the school under his management; never forgetting Dr. and Mrs. Evans, who in their young days gave their very best to the work of the college. Dr. W. H. Marquess, former pastor of the church in Fulton, was affectionately remembered and in sadder voice, the conversation turned to dear Mrs. Charles, beloved of all, called home not long ago.

"I think," said the visitor, "that Mrs. Charles has influenced my life and ideals more than any other woman

Miss Sadie Nesbit and her Christmas Basket decorated in "Heavenly Bamboo."

I have known except my mother. The daily life of that true gentle-woman was a lesson no one could forget.

"Is it really true," inquired Miss Tate, "that the Synod of Missouri is finally going to properly equip our poor college? I can hardly believe it!"

"Yes," replied the visitor, "a campaign is now on for $250,000 for Synodical College. Of course, that will be only a beginning of better things, but at least it shows that the Church is waking up to the necessity of caring for this important factor in the development of the Christian life of her people."

When, a few days later, the visitor took her departure, on her way to China, many were the messages sent from the Seminoles in Korea to those whom we were to see in China. However far they may be separated by miles, Seminoles are always sisters.

At Sutsien, China, we found Miss Mada McCutchan, head of a splendid Girls' School, shaping those young lives into future leadership among the women of China—the same quiet, modest, self-contained woman that we saw promise of in the girl. At Soochow, we saw Miss Addie Sloan, with her houseboat, doing evangelistic work along the canals, that would tax the strength of strong men, living alone while her sister, Gertrude, was in the home land on furlough. In the same station is Miss Sade Nesbit, doing the work of two people, keeping the books in the hospital at Soochow for three days in the week, spending all night on her houseboat in order that the last three days in the week may be spent in Kiangyin, where a similar task awaits her. Full of spirit, with a keen sense of humor, indefatigable in her labors, Sade is doing one of the best pieces of service in our Church in China.

Talking over the school days with the Seminoles in the Orient, naturally brought the names of Carrie Cunningham and Winona Evans into the conversation. The old college was feeling its influence from the modern missionary movement when Carrie Cunningham decided to go to Brazil, to give her talented life to that country. Scarcely had we recovered from the farewells until the sad news came to us of her death in that far away land. The next startling news to the group so interested in her going was the word that Miss Eliza Reed was going to Brazil to take Miss Cunningham's place. How nobly she has fulfilled her ideals is shown in the Girls' School at Pernambuco, which is a monument to her fidelity and ability in Brazil to-day. Merry, careless, affectionate, Winona Evans seemed the very last one who would be called to the Foreign Mission field in Brazil, but those who knew her best, knew the strong religious life which underlay her whole being, and were not surprised when she announced her intention of giving her life to missions. After some years spent in Brazil, she laid down her life there.

What a roll call for Synodical College! Twenty-two lives given to Foreign Missions! Has the school been worth while? Have the dollars and cents which the Church has invested in her upkeep paid good interest? Is such a school worth perpetuating? Is her influence that which we desire for our daughters? Has the Church done as well by her as she has done by the Church? Consider these magnificent lives, some of which have been laid down in the service of the Church. Consider what these years of service have meant to the advancement of Christ's kingdom on the far away firing line of missions. Then recall the poor equipment, the meager support, the callous indifference which this school of the Church has endured from the Presbyterians of Missouri for the past thirty years! Surely, it is time for Missouri to awake to the possibilities of this really great school, and give her the wherewithal to carry on in the future such work as she has done in the past.

HALLIE PAXSON WINSBOROUGH.

PRAYER LIFE—ITS HIDDEN TREASURES.

Read before Ebenezer Presbyterial.

PRAYER is a privilege, like love, friendship, music and art. It is one of life's opportunities to be grasped gladly and thankfully. When we miss the deep meaning of communion with our Father, we have robbed ourselves of life's supremest blessing—friendship with God. There are three degrees in the prayer life. In the first degree the words are merely spoken by the lips; in the next degree, the soul, with difficulty and by a resolute effort succeeds in fixing its thoughts upon divine things. When we find it hard to turn away from God we have reached the last degree. At their lowest men pray ignorantly, crudely, bitterly, and at their best they pray intelligently, spiritually, magnanimously.

There have been some few choice spirits in all the centuries, to whom prayer meant the search of the soul for God rather than His *gifts*. Do you not recall the entreaty of St. Augustine in the fourth century: 'Give me thine own self, without whom, though thou shouldst give me all that thou hast made, yet could not my desires be satisfied," and again a few centuries later hears the voice of Thomas à Kempis, "Whatsoever Thou bestowest upon me is too small and unsatisfactory apart from Thyself." And again we remember the entreaty of George Matheson, of the nineteenth century: "Whether Thou comest to me in the sunshine or in the rain, I would take Thee into my heart joyfully, for Thou art more to me than the sunshine, and Thou art more than a compensation for the rain. It is Thee and not Thy gifts I crave."

We are indebted to Sir Richard Grenfil for the following thought: "Prayer is one of my most cherished possessions, because faith and experience alike convince me that God hears and answers and His answers I never venture to criticize. It is only my part to ask, it is entirely His to give or withhold as He knows best. If if were not so I would not venture to pray at all. This I know when I cannot see, nor hear, nor speak, still I can pray and He can hear."

Raphael used to wear a pasteboard cap, in which he placed a lighted candle, so that his shadow would not fall upon his painting. Many times our prayers are spoiled by our *shadows*. There are things in life that must be given up if we learn to truly pray. We must wear upon our foreheads the candle of renunciation for His work's sake. Think of our evil attitudes, our cherished sins, our bad tempers that make real praying a difficult understanding.

John Calvin gives us this thought: "Prayer digs out the treasures which the gospel of our Lord discovers to our faith."

Before we can secure the hidden treasures of nature, there are many obstacles to be overcome; the removal of earth, slate and shale; the use of the screen, water and fire before the treasure stands fully revealed. It is even so in the spiritual world. There are mountains to be climbed before the best spiritual blessings can come into our possession. Although prayer is a natural tendency, it needs to be trained. When untrained, it is occasional, spasmodic, just a cry in the time of need. "When my soul fainted within me, then called I upon Jehovah," exclaimed Jonah. Such a prayer is a futile thing.

There are our moods to be conquered. Oh! the times we are anxious, irritated, worried, discouraged, despondent, preoccupied, perchance with the home life, the social life, or may be business. *Successful* praying requires preparation.

One even greater obstacle to successful praying than moods, is the failure to realize the *presence* of *God*. How many times it is as if we are talking to empty space. We must accustom ourselves to seek God in *our own hearts*. All the good in us is *God in us*, and He ministers to us through our own capacities to receive and appreciate.

Oftentimes we have seen that God's

listening to our voice depends upon our listening to His voice. The biography of George Muller is a wonderful example of this: Muller was not afraid of a literal translation of the Scriptures, and he was willing to carry out in life whatever truths he found therein. When he was smote upon one cheek he turned the other also. If sued for his coat, he gave his cloak with the coat. Four rules of life were his guideposts: He refused to accept a fixed salary; he never asked a contribution from a human being, he asked of God; he sold all that he had and gave to the poor; and he owed no man anything. Being especially interested in homeless and neglected children, his chief ambition was to establish a *home school* for orphan children. He relinquished his salary of thirty pounds per year and depended absolutely upon prayer for the means to buy a house, and supply all the needs of the children he had gathered together. During fifty years of active service, he received in answer to prayer more than a million pounds sterling, and clothed and educated twenty-one hundred children.

What George Muller did, we can do also by the grace of God. We have the same Bible he used; we have the same opportunity for trained prayership; the need is even greater to-day than it was a hundred years ago—more people need to be helped.

Do you see on yonder mountain peak that spring of clear sparkling water—water in inexhaustible supplies? And down in the valley lies a hamlet whose inhabitants are suffering and thirsting for water—pure water. Because the need is so great the inhabitants build a pipe line, big and strong, from the spring to their homes. As the result of their labor, they are supplied with more water than they can use. Our Father has a reservoir, overflowing with treasures of love, blessing and power. We can only appropriate those gifts through prayer—that is *His plan*. He has committed a trust to His believing children to carry the living waters to desert places—prayer is the pipe-line.

What avenues of power for others was opened by that simple petition uttered two thousand years ago, "Lord, teach us to pray"! And the blind received their sight, the lame walked, deaf ears were unstopped, lepers were cleansed and the dead arose from the dead. Lord, teach us, even us, to pray!

We desire to become channels of blessings for others. We desire to cause Ebenezer Presbyterial to bloom as the rose of Sharon.

Lord, teach us to pray! ! Teach us to pray! ! !

EDITH SPENCER HORD.

Hord Place, Grayson, Ky.

The religion of the community is really the bulwark of business and of our investments. It means the real security for the stocks, bonds, mortgages, deeds and other investments which we own. The steel boxes, the legal papers and the other things that we look upon as so important are the mere shell of the egg. The value of our investments depends not upon the strength of our banks, but upon the strength of our church,—*Roger W. Babson.*

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL
306 WEST GRACE STREET, RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis, unless otherwise specified.

A SUGGESTION TO SECRETARIES OF LITERATURE.

If you follow this plan, you may every now and then come upon a veritable "Treasure Chest." Whenever you find a new address of any publication of any Mission Board, or other board, send a stamp and ask for their list of publications, and a few samples.

Of course, you have done this with our own four committees. Try writing to the addresses given below:

The American Tract Society, Park Ave. and Fortieth Street, New York.

The General Literature Committee of the Lutheran Church, Drexel Building, Philadelphia.

The Silver Publishing Company, Bessemer Building, Pittsburgh, Pa.

The Press, 494 Franklin Street, Buffalo, N. Y.

The Woman's Foreign Mission Society, Witherspoon Building, Philadelphia.

The Woman's Home Mission Board, 156 Fifth Ave., New York.

Woman's Board of Missions, United Presbyterian Church, 904 Publication Building, Pittsburgh, Pa.

The Woman's Press, 600 Lexington Ave., New York.

Woman's Home Mission Society, Methodist Episcopal Church, 150 Fifth Ave., New York.

The Bible House of Los Angeles, Los Angeles, California.

LEAFLETS.

Dollars for Self and Cents for Christ, 2c. How a boy began to "keep his accounts," and reached the conclusion, "This book isn't going to hold any more accounts of dollars for trash and cents for Sunday school."

Famous Generals, 10c. Mary R. Gamble. A missionary pageant, in which General Information, General Criticism, and General Indifference, and other similar commanders fight over the matter of missions. Get this and find out who wins.

Te T'sang's Gift, 5c. Theodore Marshall Inglis. A grateful Chinese Christian, out of a monthly salary of four dollars, finds it in his heart to make thank-offerings, and yearly gifts for the benefits which have come to him. Use this in your yearly financial campaign or before it.

Mrs. Brownie Joins the Missionary Society. Ida B. Cole, 2c. These stages in her "outgrowth" are given: "I fretted and nursed my misery,—just standing in the corner of life, while the procession had gone way ahead." "Instead of staying down in the cellar of discouragement, live in the parlor of faith." "Only thinking of housecleaning, sewing and cooking." Last thought, "Mrs. Brownie read a paper on "What Missions Can Do for Our Own Homes." Watch her grow.

MORE LEAFLETS (Each, 2c.)

The Present Circumstance. A good slip-in leaflet, helping to bear the hard circumstances, knowing that in the hand of God, this may help chisel us for eternity.

Alone. Alone as Jesus was alone. It is human to stand with crowd; it is divine to stand alone.

The Anvil of God's Word. A poem telling how the blacksmith wore out the hammers, but never the anvil, and so with the word of God. The word is unharmed, the critics gone.

The Radiant Life. Dr. R. A. Torrey tells where this life may be found, "If you do take time for prayer you will have a radiant life."

Ungodly People. The only kind God Saves. A short sermon on a strange text. Give this to the man who thinks he is not good enough to come into the Church.

Lord Cairn's Confession. He confesses that all his wealth and position are as nothing compared to his joy in Christ. "Every day I rise with the sweet consciousness that God loves me and cares for me."

Forgiven. The only words on a marble slab that marks the resting place of some unknown soul trusting in the Lamb—only the one word "Forgiven," but it is enough. (A poem.)

Retrospection. A. S. A poem arguing from the past for the future. "Thou shalt remember all the way which the Lord thy God led thee." And "I read from the past that my future shall be far better."

Christian Education and Ministerial Relief

Rev. Henry H. Sweets, D. D., Editor,
410 Urban Building,
Louisville, Ky.

Mr. John Stites, Treasurer,
Louisville Trust Co.,
Louisville, Ky.

REPORT OF THE STANDING COMMITTEE ON CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

Your committee would respectfully submit the following:

We have examined the minutes and the Annual Report of the Executive Committee from which we have gleaned the following facts:

1. The receipts for Ministerial Relief and the Endowment Fund aggregate $968,955.30, as against $283,609.54. for the previous year, an increase of $685,345.76. Of this amount $697,461.70 was for the Endowment Fund. We desire to express to Mr. C. E. Graham our sincere gratitude for his magnificent gift which made possible this great accomplishment by the Executive Committee, and our appreciation of every gift, even the smallest from those who contributed to this cause; also our hearty thanks to the Executive Committee and to Dr. Sweets, our efficient Secretary, for the successful completion of this campaign.

2. A more intensive effort and larger results have marked the work of recruiting for the Ministry and Mission Service than in any other time in the history of our work.

3. A need for at least 2,000 young people in preparation for the Gospel Ministry and Mission Work.

4. One hundred and ninety-eight applications for aid were received and granted to the amount of $29,023.50. Of those aided 169 are candidates for the ministry, 6 candidates for Medical Service, and 23 young women preparing for mission work.

5. Successful campaigns have been made for schools and colleges in the Synods of South Carolina and Appalachia, and in the city of Memphis, Tennessee. Campaigns are now being conducted in other Synods.

Report of Permanent Committee on Systematic Beneficence.

It is recommended that parents, Sunday-school superintendents and Sunday-school teachers, be urged to use earnest but tactful efforts to secure recruits for the gospel ministry and other forms of life service. Also that the Assembly's Committee of Ministerial Education use additional life-work secretaries, and that we call upon our whole Church to pray unceasingly that God may honor us by calling our sons and daughters into these fruitful works.

Overtures.

1. In response to Overture No. 31, Section 1, from Fayetteville Presbytery that the Assembly decline to adopt the Standards of the Association of Colleges and Secondary Schools of the Southern States:

Your Committee answers in the negative, the whole matter being treated in recommendation hereinafter submitted.

In response to Overture No. 31, Section 2, from Fayetteville Presbytery, touching loans to candidates for the ministry and the cancellation of the same.

We recommend that as the matter is already satisfactorily covered, since notes for such loans may now be cancelled after

consultation with the Presbyterial Committee, the course proposed is deemed unnecessary.

2. In response to Overture No. 32, from the Presbytery of Greenbrier, and Overture No. 33, from the Presbytery of Kanawha, touching an amendment to Rule 7, of the Manual of the Executive Committee of Christian Education and Ministerial Relief by which Ministers shall be placed upon an "Honor Roll" after 30 years service in our Church.

Your committee in answer would refer to a recommendation of this committee hereinafter submitted.

3. In response to Overture No. 34, from the Presbytery of Central Mississippi, items 1, 2 and 3, touching the adoption of the standards of the Association of Colleges and Secondary Schools of the Southern States.

Your committee in answer would refer to a recommendation of this committee hereinafter submitted.

In response to Item No. 4, of this Overture, touching the advisability of interesting other denominations in fixing standards for their educational institutions.

Your committee would answer inasmuch as we cannot see the advantage of this, in the *negative*.

4. In response to Overture No. 35, from the Presbytery of South Carolina, touching the authorization of the Assembly's Executive Committee of Christian Education and Ministerial Relief to investigate and report to the Assembly in 1922 upon the wisdom and expediency of putting invalid and retired teachers of our educational institutions on the roll of beneficiaries of the Ministerial Relief Fund.

Your committee would answer in the affirmative.

RECOMMENDATIONS.

Your committee submits the following recommendations:

EDUCATION FOR THE MINISTRY.

1. That the name of this department of the Executive Committee be changed to "Education for the Ministry and Mission Service."

2. That the Executive Committee be instructed to grant loans to young women candidates for mission service who are recommended by the session of their church and the Committee of Christian Education and Ministerial Relief of the Presbytery to the same extent and to grant them the same credit as given candidates for the ministry.

3. That in the application for Candidates for the ministry items 4 and 5 be stricken out as all of the Presbyteries of the entire Assembly are now in full cooperation with the Executive Committee.

4. That item 2 of the application be also stricken out as the candidate is required to sign a statement of the amount of aid he expects to receive from other sources and pledges to use the money "with due economy and for the sole purpose of the necessary expenses of his education" and also promises to notify the Presbytery if for any reason the loan becomes unnecessary.

II. MINISTERIAL RELIEF.

1. That the title Honorably Retired Ministers' Roll be changed to the Ministers' Roll of Honor, the same conditions of enrolling being maintained as follows: "On this roll shall appear the names of the ministers of the Church who have reached the age of 70 years and have rendered as much as 30 years' service to the Presbyterian Church in the United States and *who are in need* and have asked to be relieved of their pastorates or other work."

2. That the Assembly approve of the plan to place on the Ministers' Roll of Honor, as soon as the resources of the committee will permit, all of our ministers whose physical strength is not sufficient for the heavy tasks of the pastorate, so that these men may be used as

"pastors at large" in the Presbyteries.

3. That the Executive Committee continue its careful study as to the best methods of providing for the aged and infirm ministers and their families and report to the next Assembly.

III. The Endowment Fund of Ministerial Relief.

That the Assembly express its opinion that the endowment fund should be made at least $2,500,000 as soon as possible.

IV. The Student Loan Fund.

That the Assembly express its opinion that the Student Loan Fund should be rapidly increased to at least $300,000.

V. Schools and Colleges.

1. That the Assembly again urge upon the Synods the necessity of making a larger provision for the schools, colleges and seminaries of the Church.

2. That it direct the Executive Committee to put forth renewed efforts to the end that all of these institutions may be fully equipped and adequately endowed.

3. That the Executive Committee use all of its powers to arouse the entire Church to the fundamental importance of Christian Education and to a more thorough and faithful oversight of the students of the Church whether in schools, colleges, State or independent universities.

4. That the General Assembly adopt the standards recommended by the Presbyterian Educational Association of the South, August 5, 1920, to apply to the colleges and junior colleges of our Church to come into effect September, 1922.

This recommendation is as follows:

That in all matters pertaining to general equipment, endowment, educational training and degrees of faculty members, hours of work and service generally, this committee recommends that the Assembly adopt the Standards of the Association of Southern Colleges and Secondary schools.

That in all matters touching Church affiliation of members of faculties, relation of trustees or other governing bodies to the Church, and Biblical or other religious instruction in the required courses, we retain our standards as at present adopted.

The Standards of the Association of Southern Colleges and Secondary Schools in regard to Training of Faculty, Salaries and Support and Endowment are here understood to be, as they are in fact stated still advisory and not mandatory.

General Recommendations.

1. We recommend the approval of the minutes of the Executive Committee as far as written.

2. We recommend that Rev. W. H. Hopper, D. D., Mr. Brainard Lemon and Mr. Helm Bruce be elected members of the Executive Committee for a term of three years.

3. We recommend as members of the Advisory Committee the election of R. E. Cooper, Ph. D., to succeed F. W. Raymond as principal, and G. T. Gillespie to succeed W. H. Frazer as alternate from the Synod of Mississippi.

4. We unanimously recommend that the Assembly elect Dr. Henry H. Sweets as Executive Secretary of the Committee of Christian Education and Ministerial Relief for a period of three years.

Respectfully submitted,

L. E. McNair, *Chairman.*

Adopted at St. Louis, Mo., May 26, 1921.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION
AFRICA [63]

Bulape, 1915.
Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair. R. N.

Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Miss Maria Fearing (c).
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
*Dr. and Mrs. T. Th. Stixrud.
*Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. C. R. Stegall.
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
*Rev. and Mrs. A. L. Edmiston (c).
*Rev. and Mrs. J. W. Allen.
†Mr. and Mrs. Savels.
Rev. and Mrs. J. K. Hobson.
Miss J. Belle Setser. R. N.
Rev. and Mrs. V. A. Anderson.
Mr. Allen M. Craig.
Miss Ida M. Black.
Mr. Frank J. Gilliam.
Mr. and Mrs. B. M. Schlotter.
Dr. and Mrs. Robt. R. King
Mr. W. L. Hillhouse.

Mutoto, 1912.
Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
*Rev. and Mrs. C. L. Crane.
Rev. and Mrs. A. Hoyt Miller.
Miss Nina L. Farmer. R. N.
Mr. A. M. Shive.

Lusambo, 1913.
Rev. and Mrs. R. D. Bedinger.
Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson. R. N.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. Wm. J. Anderson, Jr.

Bibangu, 1917.
*Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
Miss Ruby Rogers. R. N.
Rev. and Mrs. W. F. McElroy.

E. BRAZIL MISSION. [23]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss Genevieve Marchant.
Miss Ora. M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.
Rev. and Mrs. A. L. Davis.
Miss Hattie G. Tannehill.
Miss Mabel Davis.
Rev. A. S. Maxwell.

Caxambu, 1920.
Rev. and Mrs. F. F. Baker.

Varginha, 1920.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.

Piumhy, 1915.
*Mrs. Kate B. Cowan.

Campo Bello, 1912.
Miss Ruth See.
*Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [9]

Ytu, 1909.
Rev. and Mrs. Gaston Boyle.

Campinas, 1869.
Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Descaivado, 1908.
Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION. [14]

Garanhuns, 1895.
*Rev. and Mrs. W. M. Thompson.
Miss Elza M. Reed.
Rev. and Mrs. Geo. W. Taylor, Jr.
†Mr. Langdon Henderlite.
Miss Edmonia R. Martin.

Pernambuco, 1873.
Miss Margaret Douglas.
Miss Leora James (Natal).
Miss R. Caroline Kilgore.
Rev. and Mrs. G. E. Henderlite (Recife).
†Miss Rachael Henderlite.

Parahyba, 1917.
Rev. and Mrs. W. C. Porter.

Canhotinho, 1895.
*Mrs. W. G. Butler.

MID-CHINA MISSION [80]

Hangchow, 1867.
Mrs. J. L. Stuart, Sr., (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Andrew Allison.
Mr. and Mrs. Edward Evans.
†Mr. W. E. Smith.

Shanghai.
Rev. and Mrs. S. I. Woodbridge.
*Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.
Miss Bess McCollum.

Kashing, 1895.
Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
*Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Dr. and Mrs. F. R. Crawford.
*Rev. and Mrs. J. Y. McGinnis.
Miss E. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.
†Miss Anna Campbell.
Dr. and Mrs. E. W. Buckingham.
Miss Ruby Satterfield.

Kiangyin, 1895.
*Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Jane Varenia Lee, M. D.
Miss Sade A. Nesbit.
†Miss Caroline V. Lee.
Miss Elizabeth Corriher. R. N.

Nanking, 1920.
Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and *Mrs. R. T. Shields (Tsinanfu)
Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
Miss Florence Nickles.
†Miss Lina E. Bradley.
Miss Margaret Dixon. [?] R. N.

Soochow, 1872.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
*Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxey Smith.
Miss Mabel C. Currie.
†Miss Alma L. Hill.

N. KIANGSU MISSION. [84]

Chinklang, 1883.
Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Farrior.
Rev. and Mrs. M. A. Hopkins.

Talchow, 1908.
Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.
Miss Grace Farr.

Hsuchoufu, 1896.
Mrs. Mark B. Grier, M. D.
*Dr. and Mrs. A. A. McFadyen.
*Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
*Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.

Hwaianfu, 1904.
Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1911.
Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.
Rev. and Mrs. H. T. Bridgman.
Miss Minna R. Amis.

Sutsien.
Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
†Miss M. M. Johnson.
†Miss B. McRobert.

Tsing-Kiang-pu, 1887.
Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy (Yencheng).
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.
Miss Mary McCown.

Haichow, 1908.
Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.
Rev. and Mrs. W. C. McLauchlin.
Miss Mary Bissett. R. N.
Rev. and Mrs. Edw. S. Currie
Miss Mary Lee Sloan.

CUBA MISSION. [6]

Cardenas, 1899.
Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis.
†Rev. S. B. M. Ghiselin.

Galbarien, 1902.
Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Somcillan.

Placetas, 1907.
None.

Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1913.

JAPAN MISSION. [49]

Kobe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and *Mrs. W. McS. Buchanan. D. D.

Kochi, 1885.
Rev. and Mrs. W. B. McIllwaine.
Miss Annie H. Dowd.
Rev. and Mrs. W. A. McIlwaine.

Nagoya, 1887.
Miss Lelia G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
*Rev. and Mrs. L. C. McC. Smythe.
Miss Bessie M. Blakeney.
Miss F. Eugenia McAlpine.
Rev. and Mrs. C. A. Logan.

Gifu, 1917.
Rev. and Mrs. W. C. Buchanan.
*Miss Elizabeth O. Buchanan.

Susaki, 1898.
*Rev and Mrs J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.
*Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. H. H. Munroe.

Marugame, 1920.
Rev. and Mrs. J. Woodrow Hassell
Rev. and Mrs. I. S. McElroy, Jr.

Tokushima, 1889.
*Rev. and Mrs. H. C. Ostrom.
Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.

Toyohashi, 1890.
Rev and Mrs. C. K. Cummings.

Okazaki, 1890.
*Miss Florence Patton.
Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton.
Rev and Mrs. J. E. Cousar, Jr.

CHOSEN MISSIONS. [78]

Chunju, 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanna A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler. R. N.
Miss Lillian Austin.
Rev. and Mrs. F. M. Eversole.
Miss Sadie Buckland.
Miss Janet Crane.
*Mr. J. Bolling Reynolds.
Dr. and Mrs. M. O. Roberston.

Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Dr. and Mrs. J. B. Patterson.
*Rev. John McEachern.
*Mr Wm. A. Linton.
Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop. R. N.
Miss Willie B. Greene.

Kwangju, 1904.
*Rev. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary Dodson.
*Mrs. C. C. Owen.
*Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
*Mr. and Mrs. M. L. Swinehart.
Miss Elise J. Shepping (Itinerating). R. N.
Rev. and Mrs. L. T. Newland.
Miss Georgia Hewson. R. N.
Rev. and Mrs. J. Kelly Unger.

Mokpo, 1899.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. J. S. Nisbet.
Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham (Seoul).
Mr. and Mrs. Wm. P. Parker (Pyeng. Yang).
Rev. D. Jas. Cumming.
*Miss Esther B. Matthews. R. N.
Rev. and Mrs. Awa Preston Hopper.
Miss Elizabeth Walker.

Soonchun, 1913.
Rev and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Anna L. Greer. R. N.
Rev. and Mrs. J. C. Crane.
Dr. and Mrs. J. McL. Rogers.
Miss Louise Miller

MEXICO MISSION. [17],

Zitacuaro, 1919.
Rev. and Mrs. H. L. Ross.
Rev. and Mrs. Z. E. Lewis. San Angel D. F., Mexico.

Morella, 1919.
Rev. and Mrs. Jas. O. Shelby.
Dr. and *Mrs. L. J. Coppedge.

Tuluca, 1919.
Rev. and Mrs. W. A. Ross. "Arenal" 40, San Angel, D. F. Mexico.

San Angel, D. F. Mexico.
Miss Alice J. McClelland.
Mr. and Mrs. J. H. Wray

Laredo, Texas.
Miss E. V. Lee.

Austin, Texas.
Miss Anne E. Dysart.

Coyoacan.
Prof. and Mrs. R. C. Morrow.

Missions, 10.
Occupied Stations, 53.
Missionaries, 423.
Associate Workers, 14.

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†Associate Workers.
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E. BRAZIL—For Lavras—"Lavras, Estado do Minas Geraes, Brazil." Campo Bello, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil. For Varginha, Estado de Minas Geraes, Brazil.

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Dor Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastaio de Paraiso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahyba.

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NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuchoufu—"Care S. P. M., Hsuchoufu, Ku., China." For Hwaianfu—"Care S. P. M., Hwaianfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Fu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yencheng—"Care S. P. M., Yencheng, Kn., China."

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JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mopko, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F., Mexico."

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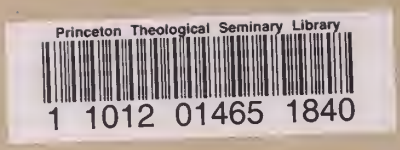
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